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YOUNG WOMEN IN MISSIONS.

UNENDING PRAYER.

By Miss Margaret McLoughry,
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THIS CAPTION naturally recalls Paul's exhortation to "Pray without ceasing." Professor Fosdick proves from Holy Writ that prayer is natural to the human being, "a practice like breathing or eating in this respect, that men engage in it because they are human."

Carlyle said, "Prayer is and remains the native and deepest impulse of the soul of man." Tennyson shows the distinctive character of prayer in these lines:

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?"

S. D. Gordon says, "The greatest thing anybody can do is to pray, all the rest of the life grows out of prayer—the serving and the doing, all we are and all we attempt to do, grows out of touch with God."

These passages show that prayer is natural, that it is distinctive of the human race and universal, that it lifts man up to God, that it is intercessory as well as for self, and that it is the greatest thing anybody can do. With these

facts in mind it must be unending, for earth has no limits to be placed on any such gift of God.

You have all noticed how naturally a child learns to pray. He folds his little hands, takes a posture and a tone of worship and repeats reverently the words his mother teaches him, and soon he is adding his own petitions for the things he desires. You do not have to explain to him the wonder of the unseen God; he accepts Him with utmost confidence. The savage, too, who has never been taught the form of prayer, has the idea and worships the great Unseen. You have only to consult your works on Mythology to know how gods and goddesses were imagined and worshipped through the instinct of man before he knew the God of Revelation.

It is natural for men to pray because they have so many wants to be supplied, and it is universal in degrees varying according to the individual's place in the human scale. The higher men rise, the nearer to God, the more wants they realize. The insensate rock has no wants to satisfy and makes no effort to change its condition. The lowest forms of animal life spend their entire existence in search of food for themselves and their offspring. Man searches for food,

but he seeks also for knowledge and light; and the higher he rises in the scale above mere physical desire the closer he gets to God and the more his spiritual needs reveal themselves.

They say that all men pray to God when in great danger. This is described in Psalm 107 where we read that, during a storm at sea "They are at their wits end. Then they cry unto Jehovah." Such is not the unending or ceaseless prayer which is to be commended. Unending prayer implies the constant practice of the presence of God—the living in such close communion with God as to be able to lift up our hearts in faith to Him at any time or in any place. To use a figure I heard used in a sermon a few days ago: some use prayer as they would a sun dial—go out and consult it when they want to know the time; others use prayer as they do the pocket watch which they always carry with them.

We would not take away the stated seasons of prayer when men go apart to be alone with God and shut out the world with all its cares. We need these quiet times and we need the physical as well as the spiritual rest that we gain by this means. But is it not beautiful to live so near to God as to feel His presence in the midst of our homeliest duties? To be able to lift up our hearts in praise and thanksgiving with such petitions as we may desire for ourselves and others, no matter how busy we may be—with hands on the wheel or in the dishwater; holding a pen, a needle, a hoe, or a baby; in the home, on the road, at the desk, in the trenches. There is no place nor time where such a praying soul may not find Christ.

If we live constantly in the presence of God we are in the best society possible and cannot help but grow in grace and goodness. There our natures must grow

as does the flower which is exposed to sunshine, air, and moisture, but protected from fierce winds, hail, frost, and the harmful insect. Such a life enjoys peace and comfort such as can be attained in no other way and is rendered able to give help to those who are in need. How many thoughtless and unfortunate speeches we might be spared and how many kind and loving deeds we might perform if we lived in closer touch with Christ!

A life of unending prayer must be a life of intercession. Is there anything you are more frequently asked to do for others than to pray for them? Our missionaries cannot tell us often enough how they need our prayers. All Christian workers ask us to pray for them. Those who are depressed, who are suffering physical ills ask for our prayers. Those who are bereaved or in any kind of trouble want the prayers of men and women of faith.

In this time of world warfare, prayer is especially needed—for those who are in power, that they may have wisdom to act aright, for the boys whom we have sent out to fight our battles for us that they may be kept from physical and moral injury, for those who are subject to draft that they may be spiritually prepared. The list is too long, we cannot recount the needs and the calls for prayer.

If prayer is the greatest thing anybody can do, why do we not avail ourselves of this privilege of doing some great thing? We may not have physical strength for the active service we should like to render to God; we may have only sufficient means at our command to give a mite for extending the Gospel; but so long as God gives us mental power we can pray. There is absolutely no barrier to the prayer life but our own wills.

Throughout the busy day and through the sleepless periods of the silent night God is ever ready to hear us and commune with us. We can all, like Brother Lawrence, cultivate the practice of the presence of God.

But we cannot form the prayer habit in a day. It requires preparation, the complete consecration of our wills and our desires, the over-coming of our evil hearts. Our lives must accord with our prayers. To quote Professor Fosdick again, "Prayer is hunger and thirst. Prayer is our demand on life, elevated, purified, and aware of a Divine Alliance." Is not the life of unending prayer worth all it costs?

"Lord, what a change within us one short hour

Spent in thy presence will avail to make.

We kneel, how weak! We rise how full of power!

Why, therefore, should we do ourselves this wrong,

Or others, that we are not always strong;

That we are ever overborne with care;

That we should ever weak or heartless be,

Anxious or troubled, when with us is prayer
And joy and strength and courage are with thee?"

YOUNG WOMEN AND PRAYER.

By Helen B. Donnan, Cedar Rapids, Iowa.

GIRLS, DO you know there are only two Christian girls whose names we know in the Bible, Miriam, who appears on the stage of action as recorded in the book of Exodus, and Rhoda, who takes her place amid heroic scenes in the first century of the Christian era.

Herod, who inherited the name, the throne and the infamy of his grandfather, cruelly put forth his hand to afflict the Christians. He slew James, thrust Simon Peter behind prison bars. While thus passing through the fires of persecution the Christians met for pray-

er in the home of a woman by the name of Mary, and a young girl, Rhoda, was with them having a part in the service.

A learned writer across the sea has written a book on "The names of women taken from flowers." These names we naturally suppose, suggest qualities we would expect to find in those bearing the names. Rhoda is the name which the Greeks gave to the rose. How beautiful the qualities here suggested, as the rose in all its beauty, fragrance and modesty lifts its face to God, every petal of the unfolding blossom extended in supplication, as it were, to God from Whom it receives its charm. Its fragrance ascends heavenward as incense to His great glory. Sometimes a single rose gives forth its sweetness, again in clusters or groups they unite in mute appeal to the Father of Life. In the war-stricken land of France there is a tombstone over the grave of a young girl on which is carved a rose and underneath the words "She was just like that."

Girls, if we would give out beauty and sweetness to the world we must, like the rose, be lifted up in prayer into the very presence of the divine and eternally beautiful. We must be in constant communion with the Fountain of Life lest our beauty fade like the rose robbed of its moisture. God's grace is the greatest beautifier. If, like Rhoda, we would be adorned with heavenly beauty we must daily open the inmost recess of our hearts to God in prayer. We must absorb the sunshine of His love not merely by reflected but by direct and devout communion with Him. If we lift up our hearts persistently in prayer, He will pour out a wealth of heavenly showers and sunshine that will endow us with an abiding and sweeter perfume than roses ever yielded in earthly conservatory. Are we as Christian girls in the home and

in the church what the rose is in the garden?

Not only for our own spiritual growth should we keep in close and constant communion with our heavenly Father, but also that we may be more helpful to others. "Prayer plus purpose plus personality equals power."

Efficiency is the word of the hour. Efficiency in national affairs, in the business world, in the church, in the home. Efficiency experts may be consulted on almost every subject. As Christian girls we should be concerned about the efficiency of our individual lives, not content to merely drift along strive to attain that efficiency in high and noble purpose which comes only by continual contact with the Source of power. The grounding of the wire cuts off the electrical current leaving the telephone a useless instrument. Grounded lives are inefficient for God. Let us then lay aside all pride, envy, selfishness and worldliness that we may come boldly to the throne of grace and claim the promised blessing.

Every girl likes to do the things that can be done quickly and will bring results promptly. The following taken from the cover of a telephone book, "The mail is quick, the telegraph is quicker but the long distance telephone is instantaneous and you don't have to wait for an answer." Prayer does not belong to the age of the ox cart; prayer has always been electrical; its instantaneousness should appeal to the rapid beating heart of girlhood. Prayer has been defined as "direct and devout communion of the soul with God." Direct, instantaneous. "And it shall come to pass before they call I will answer, and while they are yet speaking I will hear."

Conservation of food is urged everywhere. Farmers, gardeners and school

children are cultivating every available acre. House-wives are busy following the example of the woman who said "We eat what we can and what we can't we can" thus conserving the food supply against the day of need. This great war has shown us how appalling the neglect and waste of material things. Is it not time for Christian people to become aroused over the spiritual needs of the world? The call for intensive cultivation and conservation of our spiritual forces is now most imperative. At the great Missionary Convocation held in Pittsburgh last February, Mr. W. E. Doughty said, "The greatest need of the world today is spiritual power and one of the ways of releasing this power in our lives is by prayer." As members of the various Young Women's Missionary Societies we want this power in our lives. S. D. Gordon writes, "Communion and petition store the life with the power of God; intercession lets it out in behalf of others." Today we realize that the doors of all nations will be swung wide open, not by shot and shell but by the intercession of God's people. Intercession is mightier in removing barriers than battalions or battleships, the greater the barrier the louder the call for intercessory prayer. No one can know the power of prayer until he or she has learned it by experience. "And Jehovah turned the captivity of Job when he prayed." In answer to the prayer of Isaiah, the Great Captain sent His angel and dispatched from the face of the trembling Hezekiah one hundred and eighty-five thousand Assyrian soldiers. England's iron-handed Queen said she feared the prayers of Knox more than all the armies of Europe. In answer to prayer God raised up Charles Martel and prepared him to confront as brave a man as ever led a Saracenic host. If we fulfill

the conditions, the power of prayer is limitless. "If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you."

You can pray at any time and in any place. No one can prevent your praying. You can stop a man from swearing in public, you can stop him from stealing by locking him in jail, but the world is powerless to stop prayer. At our daily tasks, in our recreation, take time frequently to lift our hearts to the One Who never slumbers nor sleeps—His ear is never heavy that He can not hear.

At this season of recreation, while on vacation, do we desire real and lasting joy, joy that will stay with us throughout the year, then let us whether by seaside, mountain or lake, be much with God. "Delight thyself also in God, and He shall give thee the desires of thy heart." Isaac Watts in "A Guide to Prayer" gives this direction, "Make the work of prayer your delight, nor rest satisfied till you find pleasure in it."

When you meet with groups of Christian girls pray that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; that the girls in our Societies may improve the opportunity offered in the Missionary Society for prayer; that the girls who are not interested in missions may be led to unite with us in study and prayer for the Master's work at home and abroad.

Pray for our representatives in both home and foreign fields. Learn to pray for each by name and for the special work of each one. Our interest will be quickened and our prayers more effectual if we have definite petitions. Pray for the Secretary of the Young Women's Work, Miss Ida B. Little, that she may be given wisdom and may receive a blessing as she directs our work.

Pray for the girls in our mountaineer

homes, for those in our Freedmen's missions and for the girls in India, Egypt and the Sudan; for the breaking down of caste, that the harems may be destroyed and replaced by pure Christian homes.

Pray for our sisters in the Roman slave pens, under the caricature of the religion of the Good Shepherd. Pray for the unfortunate whether their misfortune is willful or unintentional, like the eight hundred girls who disappeared in six months in our great metropolis. Our indignation has been aroused over the terrible fate of Ruth Cruger, but she is not a solitary sufferer in our great cities.

Pray for the girls in factory, department stores, and munition plants, those upon whom the cruel world war has thrown the burden of supporting dependent ones.

There is a special call at this time for prayer for the young men of our land who have left home and loved ones at the call of our country; whether they be in camps or on the gory field of battle, or in the hospital of suffering, let every group of Christian girls become a courageous, praying band in behalf of the bleeding, wounded brothers in every section of the world, of whatever tongue and under whatsoever flag, like our own stars and stripes, unfurled for the highest welfare of mankind. Pray for our President, under God, whose duties are exacting and responsibility tremendous; our country, the cause, the citizenship and the Christianity we should by our prayers help to purify and perpetuate.

If patriotism and loyalty to country urges our young women to "Do our bit" will we not heed the call of heaven's King and "Do our best."

REAL LEADERSHIP IS TRAINED LEADERSHIP AND TRAINING INVOLVES STUDY.

By Mary E. Turnet, Wilkesburg, Pa.
1st Wilkesburg Y. W. M. S.

A TRAINED mind to be used by Christ! A trained body to be a channel for the only real power in this suffering world! And how selfishly we try to guard both for ourselves, thinking that such an act will bring us what we want most. Real leadership is an opportunity; the opportunity of training for it, a gift and this gift rightly used means much to the Kingdom of Christ. To some of us young women and girls has been given an opportunity to possess trained minds and bodies. If we have used this opportunity well, we know that after it was accepted even the opportunity itself had to be handed over for His directing. That the opportunity might have been ours but it would have availed nothing had we not accepted it

and would have availed less if He had not been given the right to use it. Such an opportunity is a gift and a gift always implies two questions: from whence and whither? From whom is it received and to what end is it going to be used? But while the opportunity for receiving a trained mind is a gift, the trained mind itself must be bought. Not with the common currency of silver and gold—these of themselves cannot buy it—but with that which comes so directly from our dear Father that we mistake not its source—the power of application and hard work. And then to think that our elder Brother—He to whom we are so precious—that He will direct all this application and study to such an end that it will be a power in our lives! A power for the Kingdom that is being established now here on this earth.

But there are many of us who used the opportunity given, took what He gave with its power of application and



**LEADERS IN THE CHRISTIAN MISSIONARY CONFERENCE AT
NEW WILMINGTON, AUGUST 10-20, 1917.**

Read from left to right—

Upper row: Doctor T. A. Lambie, of the Sudan; Rev. Lewis Chafer; Miss Anna A. Milligan, Dean of Mission Studies; C. R. Watson, D. D.

Lower row: Mr. Foster, Philadelphia, Pa.; Miss Mary J. Campbell, Pathankot, India; Mr. Fred Williamson, Des Moines, Iowa; Rev. W. B. Anderson, D. D.

study and straightway kept the directing of it in our own hands. Do you see failures all about you? Do you see trained minds and trained hands trying to do the Master's work without His complete mastery, having been trained according to their own direction? And when trained under their own direction, always do these trained minds if working for Him at all, try to do His work. But if trained under His direction, always do they allow Him to do His own work through them. A vast difference as seen in results and in lives. One is man's way, the other is Christ's.

But right here, we can find the love of our own Father. How it surpasses all! The wonder, the glory of it is that He is calling to us yet. He wants these trained parts of ours for His service and with loving, tender arms He will take us still and say, "Yes, I know you directed it yourself. I know where it could have been easy and powerful, you made it hard and weak. But give Me what you have accomplished and I can use it yet for that lasting Kingdom."

Then there are some of us who feel we have never had this opportunity for trained mind or trained body offered to us. Possibly not for trained leadership in the sense of an educated mind. But who of us has never had the opportunity to lead our own sin-sick soul up to the cross and there hand it over to the Master. And with the soul, to lead all of our possessions and our bodies there for His own use. If we have accomplished that, then and only then have we proven our right to any leadership whether it be trained or not. A leader then, yes, and because of that leadership, a mighty follower. But a mighty follower because the leading of ourselves lead to the Cross.

And then I think of a host of other

young women who are just now accepting this gift of opportunity. An opportunity to be a trained leader for Christ! "If any of you lack wisdom" and how many of us have lacked just at this step and not asked "of God that giveth to all men liberally." Well, if you will stop just now and ask God, "it shall be given" you and I know you will hear Him. He wants you to accept every opportunity—they are all His gifts—but bring them to your elder Brother. He loves you dearly; you are most precious to Him and He wants to direct you to peace, comfort and power. He knows so well how big your life will become under His guidance. He knows, too, what a waste of time and money and influence and life itself, should you choose to direct this training yourself.

And then if you allow Him, how He can supply the lack of application and ambition! He "shall supply *all* your need according to His riches in glory by Christ Jesus." And that means *all*. The girl who feels, who knows she has this need of ability to work in her life, can possess it as a gift if she will accept. And just this ability used under the directing power of Lord Jesus, will determine her real leadership. One of the sweetest, most comforting possessions we can have is to really know by experience how generously our Father gives to us when we allow Him to give. But how can we allow Him? Just give Him all to direct that you now possess and when there is a need felt—a need so small as to seem too trifling to talk about—talk to Him about it and He shall supply it.

We do have, oftentimes, a strange and very wrong notion that He supplies such opportunities and then leaves us to hunt out a way to use them, and with this view, we begin to hunt and thus make the first blunder that is followed as only

such a blunder can be—followed by a life full of mistakes and sins. And yet the first mistake was really made because of unbelief. We did not really believe God meant He “would direct all” our ways when He said He would and so we proceeded to direct our own. Or what is just as sad and just as truly sin, we just wanted to direct our own ways and so we did.

A trained leadership for Christ! What does it mean? Opportunity for training, yes; ability to study, yes; and work, yes; necessity of the constant and hard use of this ability, yes; but with all these, a mastership of Christ in it all and sure victory or without His mastership, complete failure and sin.

Real leadership does mean study, study of the most prolonged and intensive kind but completely under a guidance which is all wisdom and power. Did many more of us only grasp this fact as part of our very lives at a time when the opportunity was first given, what wasted years would be saved for Him. But praise be to His name, a glorious new creature is made even with former self-directed material when we give Him a chance. A new creature in which the impulse to study, work and endure is created afresh and for Him. And while real leadership is trained, it must be trained in a school where instead of self-control, we have Christ-control—arduous, strong, diligent study but directed by Him for His Kingdom—a sure, strong power for eternity.

QUALITIES OF LEADERSHIP.

By Alta A. Floyd, Steubenville, Ohio.
1st Church Y. W. M. S.

IF ALL the readers of the Women's Missionary Magazine were Irish and I were Irish too, this article could begin and end with the advice, “If you want to be in front and lead, you must get

behind and push.” But we are just Americans and needs must expatiate.

The waving of flags, the beating of drums, fancy marching in natty uniforms, a bespangled officer on a prancing steed at the head, will never spell victory. But rather long hours of work, ceaseless drilling of mind and body and tireless efforts of well trained, fully equipped officers in humdrum camp life. These count for final success on the field. If this be true of the great army now training in our beloved land, it is no less true of the greater army of the Soldiers of the Cross who are in daily and deadly combat with the forces of evil under the prince of the powers of darkness. Do you suppose there is one recruit in the United States Army today whose secret ambition falls short of a generalship? If there be, he will probably make a poor private. Even so the followers of King Emanuel should strive, like Paul, “toward the mark of the high calling of God in Christ Jesus.” Every department of the Lord's work is calling out for leaders—young soldiers to take over the burden from those bent with years of service—volunteers to lead the pioneers into fields just opened up—alert, trained workers able to plan an offensive in entirely new sectors.

There are certain qualities inherent in the successful leader in Christian activities. One or more of these may predominate, but all enter into his makeup. Let us work out an acrostic with the first letter of certain qualities of leadership.

L stands for *Love*, and rightly love comes first. What comfort to be found in the 13th Chapter of First Corinthians. Read it all, make it a part of yourself and then rest on the promise of the eighth verse, “Love never faileth.” Could anything be more assuring? If you love your Master, and love His work,

and love the friends who are helping you do that work, failure is impossible. What wonderful things may be accomplished with just love!

Yet even love may be passive unless we take an E and add *Enthusiasm*. Have you ever heard a group of young people discussing a good, lovable, quiet minister? Nine times out of ten they say, "Oh, he is a fine man, but he hasn't any 'Pep.' " It is the vernacular, we cannot exactly define it, but know what it means. Our word does not include the letter P and slang is not proper, but you know why E stands for enthusiasm, and is it not a very necessary quality?

With loving enthusiasm we naturally look for an A to stand for *Ambition*. If the leading members of your church are ambitious will it not be a moving force in your community? If the leaders in your missionary societies are ambitious, every woman in your church will be working in a society, every child in your church will be a Junior, every family in your church will read the *Missionary Magazine* and your *Standard of Efficiency* will read 100 perfect in time. The ambitious leader strives always for her goal—perfection. She is not ambitious to out do some one else, but rather to surpass her own best efforts, ever "coveting earnestly the best gifts."

And D stands for *Discernment*—that great gift of penetration, of judgment and discrimination. "Yes, she means well and I know she is interested in the society, and she does work *hard*, but I just cannot serve on her committee." Have you heard the argument? Truly the critic is at fault, but the other lacks discernment. She cannot properly discriminate; she brings the wrong people together and puts them at the wrong tasks—then things jar. The woman with discernment sees first, the thing to be

done and how to do it, then uses her good judgment in assigning that part to each one for which she is best fitted. No matter how much loving enthusiasm a leader has, her ambition can scarcely be realized without discernment.

But this quality may be cultivated through the E which stands for *Education*. Let us apply it personally. First, "Know thyself;" find out through prayerful introspection the things you lack, and endeavor earnestly to supply those needs. Second, know your line of work. How often a missionary society fails miserably because its officers know practically nothing about missions. We cannot hope to advance the work of our missionaries at home or abroad, if we have not definite knowledge of the work of the Women's General Missionary Society. We cannot hope to get that knowledge without faithfully reading the *Missionary Magazine* and the literature put out by our Board of Publication. We must delve into the splendid mission study books if we can hope to be intelligent on the subject of world missions. Third, make it your business to know the people with whom you work. Not critically but lovingly study those about you, find out wherein they excel and where they are weak; learn of them and then "help every man his brother."

Love, Enthusiasm, Ambition, Discernment, Education. But we can not spell Leader without the final letter R, which stands for *Resource*. My dictionary says that resource is that to which one resorts, or on which one depends for supply or support. What does that mean to the Christian? Just two things: prayer and His word. We can of ourselves do nothing, but *all things* through Christ that strengtheneth us. By prayerful reading of His word we learn His will for us.

Perhaps you lead only a squad, maybe you command a battalion in the fight; in either case it helps to know, the Commander-in-Chief understands the situation and will aid when the need comes. Susan Coolidge says:

"We walk in the Lord's own company,
We fight, but 'tis He Who nerves our arm.
He turns the arrows that else might harm,
And out of the storm He brings the calm.
And the work that we count so hard to do,
He makes it easy, for He works too.
And the days that seem long to live
Are His—a bit of His bright
Eternities—and close to our need
His helping is."

Love

Enthusiasm

Ambition

Discernment

Education

Resource

Leader

But some of the quiet, too modest ones, and some of the sour, sad ones, and some of the too glad ones say, "Well, that lets us out—we cannot qualify." It does not—and you can! We all love some branch of the work a little. We can all ask His aid and read His word, in faith believing. With love that never faileth and such boundless resources the little germs of the other qualities are bound to grow—and each can be a leader in the place God wishes him to fill. The very humblest of us may find comfort in First Corinthians, first chapter where Paul tells us, "Not many wise men, not many mighty, not many noble are called."

The ordinary vessel emptied of self and filled with the Spirit, is His chosen vessel for service. The "who-so-ever-will" regiment needs you as a volunteer. Christ never *drafts* any man, but if we lift Him up, He will draw all men unto Himself.

LIVING OUR OWN LIVES.

By Elnora Vaughn, Hartstown, Pa.

LIFE IS before you. Many are the paths that seem to beckon you onward, and each may lead you to some coveted goal at its end. But before choosing the path you may take, think deeply by yourself. Why are you privileged to enjoy this life? Who gave to you life, health and talents? None other than the Father. He was careful in planning your life; do you not suppose He has just as carefully planned the path your life should follow?

Think you, would a man plan a ship, careful as to every detail, and make no plans as to the voyages that ship should take, hence set it adrift on the restless sea, soon to become a derelict, lost, and a menace to all other vessels afloat? No more does God plan a life without a purpose and set it adrift on the rough sea of life. He has carefully planned the work of each mortal on earth, and it is you who are breaking the cables and drifting away. Does God approve of the plan you have made, or planning have you asked Him the way?

Year after year there comes to youth more and more the realization as to what life means, and to me it seems it is only preparation for eternity. At best our walking here is short, and as one after another of friends are called on to the beyond, it causes one to pause and consider whether we are fulfilling God's plan for our life before the summons comes to us.

Have we no obligations to the thousands who have not heard of Christ; we to whom God has given knowledge of Himself and His plan for the redemption of the world? Surely the young people of today have not awakened because multitudes raised in Christian homes are peacefully planning something

to do merely for worldly gain and praise. Yes, planning and living their own lives without even asking God if He approves.

There comes to my mind an illustration that applies well to our seeking our own path. As I held a little child on my knee, I was stripping the thorns from the stem of a rose, about to give it to the baby. But, before I had finished it, he snatched it from me and his little hand was ruthlessly torn by a thorn. I had planned, he had chosen his own way. God plans our ways; we choose our own. A thorn is the result.

the pleasure of doing the Lord's work; only those who try it know the peace, the joy, the longing for more that such work gives to each earnest worker.

God has a plan not only for our lives but for the means He has given to us. One-tenth He has planned should be used to carry on His work; and yet we use the nine-tenths and most of the one-tenth, too. Is it any wonder that God's work suffers for want of funds? How can we be held blameless for what we know we should do?

Neglect not the gift that is given thee.



CAMP SUEGIN, 12th NEW WILMINGTON CONFERENCE, AUGUST 10-20.

As you sit quietly down with your own thoughts near some public place and see the throbbing multitude rush hurriedly on, does it not make you wonder where they are going? What may be their occupation? Alas! how many in that vast throng are pursuing their own path, how few are following God's. And yet to each He gave life, talents and opportunity, to each must some day come death and what then will be the fruit of their hurried, restless, self-planned life?

Pleasure on all sides calls us to join in the merry making; pleasure calls us to choose our own path. But what is the reward of pleasure? Only a tired body and a desire for more. Again, what of

1 Tim. 4:14. How shall we know that gift if we do not ask God to show us, and how shall we answer if we know and neglect?

A USEFUL MEMBER.

By Mildred B. Cowan, Wilkinsburg, Pa.
2nd Wilkinsburg, King's Daughters.

“WHAT THE world needs is not more men, but more man.” What the missionary society needs is not more members but better members.

True to our Savior's conception, a Christian is the salt of the earth, the light of the world, set up above the world to give light to those therein. Such is the position of a useful society member.

She is the salt of it. If the salt should lose its savor, wherewith should the society be salted? She is also the light of it. Her light cannot be hid, else it will go out and the society loses its helpful rays.

A useful member is one who supports the society with her presence, her purse, her prayers and her persistency. Her presence is essential to the good of the meeting. Her faithful attendance is necessary to keep up her interest in the society and the society's interest in her. Moreover, a good member is always

this she must work. "Why stand ye here all the day idle?" That is the Master's question to some church people today. Are there not new members to be secured? Is there no committee work to do? Look around you! "Behold, the fields are white already to harvest, but the laborers are few."

Furthermore, when some members are given an office or placed on a committee they are very busy for a while, conferring with different people about this and that. Seemingly, all is well until the term of office has expired or the com-



CLASS IN SEWING, MILLER'S FERRY, ALA.

ready to help support the financial part of the work. The gospel is free, but it takes money to run the kingdom, and a useful member never appears before the Lord empty.

Not only does the society need her presence and her offering, but it needs her prayers. Every day she bears her society to the throne of Grace. God has left His work in our hands, but we cannot carry it on without divine help, and only through prayer is divine help received.

Now a member may always be present, she may give of her silver and she may offer up her prayers, but in addition to

mittees are changed; then their work is done and once more they enter into the routine of ordinary members. This is not, however, the plan of a useful member. Her work goes on whether she is in office or out, or whether she even has a place on a committee or not. The particular work of a membership committee is to get new members; but a useful member is just as anxious to secure new members as any member of the committee. While a member always feels greater responsibility in office than out of it, yet a useful member has the good of the society and the cause for which it stands, at heart and a sense of re-

sponsibility is laid upon her own heart if everything is not moving smoothly.

Moreover a useful member does not have "all the say" in what goes on. If her good work has in some way put some backward members to work, and they are taking it up with interest, her silence and continued good work may do more good than her much speaking. Very often when one member does so much talking, other members refuse to speak or to work at all. Thus her usefulness may be outweighed by her prominence and self-importance. The old proverb, "Speaking is silver, silence is golden" holds good in a missionary society.

The saddest fact about a useful member is that she is a rare product. Very often just a few members bear the burden laid on the whole society. When a few good members can do so much, what could a whole society of useful members do? Why, it could move the church. Yes, and the community in which it works. But since there is not such a thing as a society full of useful members, one useful member might find good work in getting the rest to work. If a certain duty is given her to perform, she will be wise in getting some of the quiet, less helpful members to assist her. She can so divide the work that each will have a share, and in the end have a better product than one mind could produce. Such a member is boosting her society, fitting it better for the work of the church and the kingdom at large.

However, a member cannot be true to herself or to her society if she does not work with the example of Christ before her. In working to serve Him she is so molding her own soul as to make it shine through her outward features into the atmosphere about her. She cannot be truly good without seeking only to ad-

vance the kingdom and to glorify Him, Whose we are and Whom we serve.

Are you a useful society member? Look into your own life and see.

UPHOLDING OUR REPRESENTATIVES.

By Mrs. J. A. McDonald, Youngstown, Ohio.

"YOUNG WOMEN'S Special! And what is that?" A perfectly natural question for a new member of the Young Women's Society to ask. A very encouraging question, too, for it speaks of an interest that does not stop short of information. How delightful to tell such a one of the splendid work of the young women of the church organized under the name of Young Women's Missionary Society, and thus through her increased knowledge to gain for the society and the cause of the Master an interested worker.

But many of the young women of the United Presbyterian Church have not been enrolled as members of this organization. It may be they have not yet heard of the privilege that is theirs; that to them has been given the opportunity in a special way of going at the same time into India, Egypt and the Southland to be distributors of the Good News. Surely they have not heard of the one thousand and more fourteen years of age and over who are eligible for membership in the Young Women's Society would have found their way into some mission circle.

Were this article for the women's column one might ask who is responsible for their not knowing. It may be they are the daughters in home where mothers are not interested in missions, and when our splendid enlightener on such subjects, *The Women's Missionary Magazine*, does not have a place on the reading table, then some one outside these homes must seek to enlist these young

women as co-workers, that they, too, may become at the same time channels of blessings and recipients as well. For in His service we receive of the reward as we labor.

Into the fields mentioned, India, Egypt and the Southland, the Young Women's Missionary Society has sent six young women, two to each field. Who will give their names and stations?

There are some obligations therefore resting upon the members of the organization. That of material support need scarcely be mentioned here as it has been and is being met cheerfully and fully as Miss Little's report for the past year shows. Every mother as well as daughter should read that report carefully and, rejoicing over what has been accomplished, should resolve to make this year's report still better.

The payment of these salaries is necessary and yet this is but a small part of the obligation resting upon the membership of the Y. W. M. S. They must further uphold their representatives as they work there by providing here for the future maintenance and enlargement of the work. Our missionaries are

laboring faithfully, trustingly, and their efforts are being blessed by numbers coming into the fold.

We rejoice there are so many who are seeing the light, dimly though it may be. These are babes in Christ needing to be fed; children in knowledge needing to be taught. Who are to care for these inquirers who daily press about the missionary whose time is already more than full and whose heart is heavily burdened with the need she cannot even touch?

This last and not the accomplished task is the cause of the missionary's care worn look and in some cases of the breakdown that sends the devoted worker home before her furlough is due, thus crippling the work. We must uphold those already there by adding reinforcements. Can we not interest every young woman within the circle of our acquaintance and make it possible for the Young Women's General Secretary next year to report largely increased membership, many new societies, and all contributing to Young Women's Special?

Strive for such consecrated interest in missions among the ranks of the young women that volunteers may come in



CHILDREN'S SCHOOL AND MOTHERS' BUILDING, MILLER'S FERRY, ALA.

numbers to train for conquest under the banner of the Prince of Peace.

And why not come in numbers? This is the greatest business in the world. It is the King's business. In it they are following the greatest exemplar, the King's Son. Neither do any under this commission ever strive alone for their Commander's, "Lo I am with you" has always rung true. To any whose desire is "to turn many to righteousness" and to claim the reward promised, there are no more inviting fields than our church offers. This being so, let us talk more freely of the opportunity thus held out to young people to make their lives count for the most possible. Talk of the urgent need of workers to properly man our mission fields, and of the individual responsibility of the followers of Christ in helping to supply that need.

As the perfecting of the work of redemption was the one great purpose of our Saviour when on earth, the carrying of the good news of the fulfillment of that plan should be the master ambition of His followers.

No doubt it is Christ's plan to use some of those now members of the Y. W. M. S. in active service in one or other of these fields. When His call comes may they appreciate the honor and be ready to go.

Others there are who in the home and home church will share in the honor of serving Him. Their field in a very special way is the world and it is their duty, yes, and privilege to engage their energies in the sending of the Gospel to the ends of the earth. We are appalled at the magnitude of the undertaking, but He Whose work it is has ordained the means and with His blessing added the result is sure.

Our Captain has chosen to work through human instruments prepared

for His will and His word comes to each one, "Present your bodies a living sacrifice." He has expressed His method for the support of the work. Bring the whole tithe into the store house. If the tithe is brought faithfully, it will be true today as in the time of Hezekiah, the offerings will be brought too and there will be an abundance and to spare for the work of the kingdom.

It is not enough that the young women provide materially for the support of their representatives. These workers must know that at home there are those who are interestedly following them in their labors and bearing them and their work up to the throne of God in prayer. Some one has spoken of "the sacrifice of prayer." How very little most of us have experienced of the sacrifice of prayer, or of ease, or of time in Christian work! It will cost all this and more if we meet our responsibility toward those who in Jesus' name are doing the work in our place in mission fields. They have told us how they are cheered and strengthened by knowing that at home they and their work are being remembered in prayer.

It is not enough that your representatives be remembered in the monthly meeting. Their names should be on the prayer list of every member of the Y. W. M. S. that they may be had in daily remembrance before God. Prayer! How very little we have used this mighty lever. Strange, too, that this is so for we believe more things are wrought by prayer than the world dreams of.

"Wherefore let thy voice rise like a fountain for them night and day." With our hearts thus united in petition, who can measure the blessings that would come down upon the reapers there and here?

WHAT DO WE DO WITH OUR TITHES?

Income of the United States in 1916 (official) ..	\$40,000,000,000
Average Income per capita	400
Average Income (omitting children)	500
One-tenth of this	50
Number of Members in the U. P. Church	158,460
The Tithe of the U. P. Church on this basis	7,923,000
Suppose we would keep one-half of this for local expenses	3,961,500
Suppose we would give the other one-half to benevolences at home and abroad	3,961,500
Suppose we would give the General Assemb- ly's apportionment of this amount, or 40%, to Foreign Missions	1,584,600
What we actually gave in 1916 to Foreign Missions	435,474
Shortage to Foreign Missions <i>alone</i> on the basis of the tithe	1,149,126
Additional amount asked for to support the 407 new missionaries	794,600

If we would pay to Foreign Missions 40% of *one-half* of our *tithe* we would have enough to finance all the work we are now doing abroad, and enough to support the 407 new missionaries asked for, and in addition to this we would have each year a SURPLUS of \$354,526.

WILL A CHURCH ROB GOD?

NOTE:—These pages are contributed by the Women's Missionary Magazine for the use of the Convocation Committee.

DO I QUALIFY?

"Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple."

This is the only "property test" that Christ ever imposed on His disciples. It is the only standard that He recognizes—the standard of absolute renunciation for Him.

He does this not because He wants to make us poor, but because it is only in this way that He can make us rich. It is not because He wants our money, but because He wants us.

The tithe will not do. The nine-tenths must be His as surely as the one-tenth. One-tenth was the Jews' minimum. Christ's minimum for His disciples is "all that he hath." That means "STEWARDSHIP." We are the possessors; God is the owner.

Last year the United Presbyterian Church gave to Foreign Missions one-twentieth of its tithe. We gave all-told for Kingdom work, at home and abroad, barely more than one-third of our tithe. Are we ready to admit that we owe less to God under grace than the Jew did under law?

"Whosoever he be of you that forsaketh not all that he hath he cannot be my disciple."

DO I QUALIFY?

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THE SOVEREIGNTY OF CHRISTIAN YOUNG WOMANHOOD.

By Mrs. Grace McClanahan, Monmouth, Ill.

"IF SHE would only care to live," said the doctor, "These serum punctures might be of some service. But she is so exhausted she has lost the desire to live." The word is whispered sadly through the charity ward where lie the little meningitis patients. It reaches the convalescent ward where the poor little colored victims are taking their first awkward steps. "Our own nurse is a gonna die. She done had such a hard time she don't never open her eyes no more." There is a great deal of whispering all day. They talk of the awful tortures of meningitis and of the beloved nurse who "alluz knowed." And now "she don't never even open her eyes."

When the surgeon the next morning arrived at the nurse's door he beheld a strange sight. Lined up there against the wall stand six little scarecrows—a picked body from the convalescents. Big black eyes gaze at him most appealingly. "Let them alone," he orders, "They won't worry her now."

He enters the room and the door is closed. All is ready for the treatment. Only those who have undergone this horror can realize its agony. But the little band outside the door, know all about it! What was it she had taught them to do when the pain was worst? Why, sing! And as the work begins which is to mean life or death the rich voices of the colored race come floating in, faint and sweet:

"Swing low, sweet chariot, eomin' for to carry me home.
Swing low, sweet char-i-ot."

She hears them! Her babies! She opens her eyes and tears are standing in them. The great doctor's eyes are moist

too. "Tell them to sing again." More whispering outside. Then:

"He leadeth me, He leadeth me,
In the green pastures and by the still wa-ters."

Thereafter for nine long days the little black choir is waiting. "She's gotta live," they say, "she's the only one what knows about weans." And she does live. Loved back into life. One of those modest children of the King who will some day say with wonder, "Lord, when saw we Thee an hungered, and fed Thee? Or thirsty, and gave Thee drink?"

The title of this article reads, "The Sovereignty of Christian Young Womanhood." I have tried to tell you of a Christian young woman who simply did her duty as it came to her—and of the crown of sovereignty God placed on her brow. "Oh," perhaps you say, "That is a very exceptional case. None of us could be a Red Cross nurse in a meningitis hospital."

Possibly not. Fortunately our Father does not ask the impossible. He does not ask us even to choose our places in His world. But He does ask us to surrender our lives, our plain ordinary lives, in our plain commonplace surroundings. And the sovereignty is ours. "Well done. Henceforth I will make you a ruler over many things."

Not long ago the pastor of one of our churches in the West was out making calls. He carried with him a rough map of his territory with a dot to represent the home of each member. "Here's a strange situation," he thought, as he studied his map. "Here's the natural group around the church—then the gradual thinning out as I get farther away. And then away off here by itself is a group entirely apart. And every family in the block belongs to us—both sides of the street." He was so curious

about this group that he brought the matter before several of his members. All were surprised. Yes, they had known in a vague way about those people coming into the church. But they were not wealthy people—they were not social leaders—really no one had paid much attention to them.

Finally one of the elders solved the problem. "That block," he said, "we owe to Marian Darke." The pastor waited. Marian was one of his members, a retiring little woman whom he scarcely could remember. "It's ten years since Marian first visited us. I don't know what brought her here so far from home. But she liked us immensely. She came the next week and the next and every week afterward. And between Sabbaths as she played with the children in her block she told them about us. She must have made them feel that they were missing the time of their lives in not coming too. At any rate they began to come, first one and then another. She seemed to make them all feel it was a favor just to get to come. And when she was a little older and united with us it was the same thing. She just brought the whole block with her. Just the same way, one at a time."

"A home missionary," said the pastor, "A home missionary. I wonder why more aren't like that?"

Have you entered into your sovereignty?

THE CHRISTIAN CONSCRIPT.

By Mrs. John L. Vance, Rock Island, Ill.

IN THESE days, our minds and hearts are much occupied with the stern fact of war. News from the scenes of actual conflict mingle with plans for equipping our own nation for her part in the struggle to overthrow despotism and to remove the menace of future war-

fare. And the most serious task that confronts us is that of converting men of peace into men of war. The right-minded civilian does not take kindly to slaughter and bloodshed except as a last resort and dire necessity. Only the most imperative call of patriotic duty and outraged humanity is sufficient to transform a pacific people into an effective and determined soldiery.

With manifest wisdom our country has obliterated the former distinction between enlistment and conscription and has laid the obligation of military service upon every citizen who is free and able to fight. The call is laid with equal insistence upon all with neither favoritism to one nor unfairness to another. And is not the demand for Christian service of this same universal and compelling character? Ever since Jesus laid upon His first followers the duty of becoming fishers of men and witnesses for Him, there is no possibility of denying or escaping the responsibility. We must each take up our cross daily and follow Him. We must take upon ourselves the yoke of cheerful and strenuous obedience. And the love of Christ is the one adequate constraining motive.

The government has made its initial draft include all young men between twenty-one and thirty-one years of age. The youthful spirit, alert mind and strong body makes this group our first honor men. These select youths are coming forward with eagerness and are making the heroic sacrifices without reluctance. But is not nobility of manhood a challenge to similar nobility in womanhood? And is not the call of need awakening in the tender hearts of the young women of the land a ready response in the impulse to go and do the part that this crisis assigns to each one? The command of necessity is felt alike

by brave men and gentle women. And in the same way, Christian conscription recognizes no distinction of age, sex or condition except the difference of adaptation to service. The old adage that "Men must fight and women must weep" is out of date by its own incompleteness since we have found that there are other things more useful than tears in the sober business of warfare.

In the service of Christ and the church there are surely tasks specially suitable for young women to perform for the Master and there are lines of service which have been set aside for their particular attention in the allotment of the church's undertakings. Just as each of us has her "bit" to do for our country so there is a place where each one of us is needed in Christian activity for the great work of world redemption. If this great war is to make human liberty forever secure anywhere on the planet, we are in a warfare to bring emancipation from sin within reach of all mankind. May be our place is in service abroad or it may be amongst the Home Guards. We are needed to stimulate and advance the work in our own congregations. Or we may be needed as leaders in our training camps, the schools for our Mountaineers and Freedmen. There is also need for those adapted for medical work and for hospital training. It is left to the volunteer to choose the line of service that appeals to each one.

Every citizen who seeks to enter the service of his country must pass a rigid examination and take an oath of allegiance. Must we not also declare our faith and love toward the Captain of our salvation, and must we not meet the test of fitness? The new birth and the fullness of the Holy Spirit are indispensable if we are to be found fit for the Master's

use. And with the baptism of His grace we shall be gladly yielded to Him.

A TRUE STORY OF TOLERABLE HEROISM.

NOTE:—This touching story is taken from the Frenchburg Bulletin. The Bulletin is a four-page monthly messenger edited by Dr. and Mrs. A. G. Weidler, President and assistant principal of our Frenchburg College. The work Dr. and Mrs. Weidler are doing (with the assistance of teachers and a medical corps) at Frenchburg is finding an outlet for information concerning the lives of the mountain people.

Our personal knowledge of the love and devotion of these missionaries is something the Women's General Missionary Society may well support in money and prayer.—ED.

"Aileen fell into the fire last night and was burned just awful. Mamma and everybody was up all night and I had to get myself ready for school this morning."

It was our little Celestia who spoke. She had been afraid she would be late and was radiant that she was not, but her face was filled with awe at the misfortune of her sister, Aileen, four years old. She told us that the little one had caught fire at the fire place and when the doctor came he said she could not live.

After school that night one of the teachers went to call and found that conditions were worse than we had thought. The poor little sufferer was propped up in a rocking chair with pillows crying constantly, "rock." Her hair, eyes, face, and mouth horribly burned so that when the teacher tried to cool the parched mouth with a little scraped apple she could no tell in the charred swollen face where the mouth was, and still the wail came "rock."

While the mother had been getting supper little Aileen had taken her toy broom to sweep up the hearth and her mother heard her scream and running into the room saw her in a blaze, and as she screamed she drew the flames into her mouth. Her gums were blackened, her lips and face charred, one hand burned crisp, her arm and side terribly burned.

The frail mother sat beside the rock-

ing chair, wide-eyed in an agony of sympathy, holding the little hand that it might not touch the aching face. Days after we went again and it was still so. The sufferer, the chair, and the patient mother. If the chair stopped a moment there came that cry, "rock" and ever and ever the mother answered, "Yes, little darling," and the tired, tired arms kept the chair in motion.

On Christmas day some of us trimmed a tree and carried it up to gladden the little heart. We rapped at the door and were bade come in. There the sufferer, there the chair, there the patient mother. Our hearts stood still in awe and we bowed our heads in the presence of this heroic devotion.

"How long, O, little mother, have you sat and rocked that chair?" one of us asked. The tired face lifted to ours and she said, "It is just forty days today, since the poor little thing got burned. I haven't had my clothes off," she added simply.

None other could take her place with the little patient, whose hands were still held by pinning her sleeves or by the dear mother's hands, from reaching the healing face so that it might be as little scarred as possible. Of course Aileen was petulant: it could not be otherwise, but that hopeful voice came even in tender sympathy, "Yes, little darling, mother'll rock. You must not scratch your face, little darling."

The tears streamed down our own faces with mingled feelings of pity, sorrow, admiration and awe.

Celestia still held her record of perfect attendance and in speaking of it the mother said, "She just has to take care of herself and get herself ready. The morning after this happened she got herself ready and as there was no one to get breakfast and I so worried, I never noticed she went to school without it, and without her dinner too, but one of the girls took her home with her for dinner." Then we remembered with shame that changing face that morning forty days ago when she said, "Everybody was up all night and I got myself ready for school."

Why did we not think what it meant, and guess, what that she would not tell—that she had come breakfastless to school?

The holidays were over and we entered upon the New Year. There were rumors of measles round about us but we hoped to escape. However, the disease got a foothold and spread in the town and school. Store box authorities said there were as many as ninety cases at one time in the town. One and then another of the pupils took the disease and at last one morning the bell called to order and Celestia's desk was empty.

Do you think that unimportant?

Do you say, "It doesn't matter, many a child has been late or has been forced to miss school? There is nothing to comment on in her being absent?" Then be it said to you, you are wrong. It was a calamity. It was a pitiful defeat. The little will that had contended against cold, and rain, and heredity, and contended against those things that pioneers alone experience, the little will that had fought so valiantly against all odds for the sake of an ideal had gone down. A ruthless hand had torn her ideal from her. A force that it was useless for her to contend against was her conqueror. She lay beaten down and vanquished.

When we went to see her she lay very still and had grown so very, very thin; the fever fast burning up her vitality. She looked pitifully weak, but a valiant light came into her eyes when we told her that school had dismissed for a time because of the epidemic and that she was not losing time.

She said very little during these calls but one day when we had taken her a doll dressed in red silk, a tiny doll no bigger than your thumb, she said with quite her old manner, holding it whimsically before her, "You poor little thing, you've had the measles and just look at your poor little face. You've clear fell away until there ain't scarcely anything left of you but the skin over your poor little bones." We laughed but with a catch in the throat. Her own poor little bones were so tiny yet so visible.

Aileen was able to walk by holding to a chair when Celestia became sick, and so was not the constant care she had been since her accident. She did not use her right arm and the little body and face will always be marred.

Little mother, little mother, can you bear up longer? You must give way now. Yet we ever find you on duty when we come. The fever still rages and pneumonia has set in. Night and day, night and day beside the sick you wait.

The months of watching told on the physical nature at last for she said to us on one of the visits, "I just keep a piece of paper near and write down what I want to remember. My mind won't work anymore. I write down what medicine I gave last and when I gave it because I can't remember anymore." Dear, patient, faithful, holy mother, love than endures and endures.

How little we know of the griefs of other hearts, and how little the world is affected by our own. Your heart is crushed, a loved one is gone. The world can never again be the same. Without putting it into words you feel that the world must recognize this; that the world about you mourns with you. But the world is just as happy, business and pleasure go on just the same, and with a great pang of heart broken loneliness you are forced to the realization that your grief is yours and almost yours alone.

The morning was clear and bright with a promise of spring in the air and sky. School had opened again after the measles epidemic, nearly all the children were back, and teachers and pupils were glad to be at the regular work again. The world was happy, and all seemed joyous and well content. All at once a horse and rider appeared at one of the school room windows with this message:

"Renseps wanted me to stop as I came by and tell you that their little girl died last night. They wanted you to know." O Celestia, Celestia! Is it so? Can it be? The brightness is gone from field and sky and a great ache is suddenly in our hearts and a gloom about us. We turn from the window with the sensation that a light has gone from us, but

there in the desks are the living who must be served, for whose sake we had been sent to the work.

Celestia would be only a memory to them now, but a memory that would ever urge them on to do their best, to persevere, and conquer all—but the inevitable. A pure, sweet memory of a little girl gone Home.

No more disappointments, no more sickness and suffering, no more anxious waiting for her, but, ah! who can express the sorrow felt for the heroic mother?

They asked that the funeral services be held in the school chapel, saying, "She lived for her school, let her be taken there once again. It would be her wish. She loved the place as she loved no other." And so another casket was made. This time it was of white, fashioned by kindly hands, while kindly hearts expressed their sympathy. With loving care and thoughtfulness some of the teachers consulted with the mother and prepared the little body for burial. The dear little mother's every wish was carried out so far as possible. It was her desire that every thing be new and so the teachers made the little white suit, and again these were fashioned with loving tender hands and sympathetic hearts.

The next day dawned dreary and chill, a heavy rain fell in the morning but by noon the sun shone out. At two o'clock the body of the brave little pupil was brought into the chapel where were assembled all her companions of her school days. We wondered, "Will the mother be able to come?" It was an idle thought. Of course she came and was the bravest of the brave. When we remembered the days and weeks and months of loving service beside the suffering, and could still hear the brave, patient, tender, loving voice saying, "Yes, little darling," with never an impatient nor tired intonation, when we remembered that affliction, followed by another's sickness, followed by this death. We marveled at the heroism, but we were privileged to learn still further of the courage and indomitable will of,

the mothers in these hills. When all had passed out some of us stood with the family about all that remained on earth of our little friend, and the mother said, "Come here son. Come here now and look upon little sister while Mammy tells you something. There is all that's left of little sister here, but up in heaven there is another soul. Little sister is an angel today. Now I want you to listen. I want you to say to yourself right now and here, that you will give your heart to God and when you have to go from earth that you will meet her again. That is the only life that will keep you. The only life that will bring comfort, and

I want you now over little sister's body to promise yourself to live that life. Don't you ever forget that you are the brother of an angel and don't you ever do anything that she would be ashamed of."

O, wonderful little mother, wise and good and strong. Life has held hard things for you, things that have not been told, but God has given you a sacred trust, and you have been faithful. Your bairns shall "come tae Him." With little to do with, against great odds you have done your best and it is nobly done. Of you it shall be said:

"She hath done what she could."

YOUR LIFE.

By Phyllis Jean Watson.

Have you planned your life for service
In the only work that pays;
Service in the Master's vineyard
While He gives you length of days?

Or have you so selfish chosen
Out a work to suit your taste,
And the talents God has given
To you for Him will waste?

Have you asked your guiding Savior
To direct you in the path?
Is your plan His plan for you?
When you chose it, did you ask?

God has given you your talents
But He asks you in return
To let Him guide you in using
Them in works that Him concern.

Guide your talents and your training
So that life may yield the best
Both for you and Him, the giver,
Before comes eternal rest.

Had you thought that you were selfish
When you planned your life alone
Without asking God to guide you
When He all your talents owns?

If you haven't, think it over;
Take it up with God in prayer,
Ask for grace to see it plainly,
The path He has for you, His heir.

Although He may change your planning,
Trust in God and go ahead;
He knows best what work to give you,
Follow on where you are led.

You will be so thankful later
When you find what He can do
With the talents you thought useless
As He gives you life anew.

Sisters, girls, who read this pleading
Won't you quietly think this o'er
And just give your life to Jesus
For the work He made it for?



FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

THE FINDING OF AESHA AND WHAT CAME OF IT.

Aesha came back from the mill bearing on her head the basket of coarse flour which had been ground from the wheat she had taken there. Her tiny lithe slim body was enveloped in a dark drapery which trailed in the dust behind her and her tousled curly head was tied securely in a gayly colored kerchief. She set the burden down at the door of her home and darted off down the Darb to discover what was causing such a stir. Her uncle had taken to himself a new bride the evening before and the ladies from the Mission had come to salam on her this morning, according to custom. These ladies, with their fair faces and cool, white garments, were objects of intense interest to Aesha as well as to the hosts of brothers and sisters, cousins, uncles, aunts, neices and nephews in the other little mud huts which lined both sides of the narrow Darb, for all the families were relations. Big wooden doors creaked and women and children emerged from dark doorways and gathered around the house of the new bride.

The lady was reading and explaining a strange and beautiful story. Aesha crept closer and closer till she found herself sitting on the floor beside the reader. But when the lady closed the book and looked down lovingly into the little brown face and said, "How would you like to come to school and learn to read?" fear seized her and the wild little creature rose and fled. The lady pursued but up and down the whole length of the Darb there was no sign of Aesha.

"Where did she go? The little girl in the red head kerchief?"

No one knew.

Another little girl was hastily pro-

duced—a little, fat, cross-eyed girl who burst into wails of disappointment when she discovered she was not the one sought.

Finally Aesha was found, and within half an hour she began to show signs of becoming tamed—but as to going to school—the idea had never occurred to her, and such a tremendous upheaval as that would necessitate required due consideration.

Two days later Aesha appeared at the door of the lady missionary to surrender. She was accompanied by two other small girls, one of which was Gameela (Beautiful) but known in her Darb as Dooda (Worm), and one saw at once that Gameela had possibilities. She was a General in her small way and it was she, undoubtedly, who had planned and carried into execution this campaign. The other was Naeema, a dainty, little, velvety eyed creature, whose affectionate ways showed in the manner in which she kissed the lady's hand and raised it deferentially to her little brown forehead around which gleamed beads and spangles. She also wore wonderful huge metal anklets and brass bracelets.

The next few days in the Darb were tense with excitement and anticipation. There was bathing and combing and sewing and all the other troublesome necessities of a change from the primitive state to that of civilization. At last all were ready and the day was set when the lady was to come and take here three new charges to school. There was speculation as to whether she would arrive in a carriage and drive them off in state, but she proved to be a very prosaic fairy Godmother, arriving on foot.

The experiences of that first day and the processes of thought which went on in those little primitive minds are easier imagined than related. Would that you might have seen the bewildered little

faces they found themselves standing when sitting seemed to be the proper thing and vice versa. Gammeela's generalship found expression in her ability to notice what the other children did and not only to imitate, but also to drag the other two into a somewhat constrained conformity.

Months have passed since those first interesting days.

"And have they made good?" you ask.

Yes—and no.



A BEDOUIN GIRL.
Neglected Class in Egypt.

Aeesha, after a couple of months, heard the "call of the wild," and turned back. The novelty of school life wore off. She discovered that obedience to certain unchangeable laws was irksome—that lack of obedience was followed

by certain uncomfortable sensations, and then the real struggle began. School hadn't proved to be the joy she had fondly imagined. It was really much more interesting to sit round in the dirt unencumbered by stiff shoes and braided hair and soapy baths, than to sit on a hard bench with one's feet dangling in mid-air and cudgel one's small brain over whether three and one would make four or five. The path of knowledge was proving neither easy or pleasant and all endeavors and persuasive methods, one by one, failed, till at last she was told she must give up her new clothes and shoes and stockings if she would not go to school. This was severe and she almost relented—but finally she stiffened her little back and emphatically declared she would not go to school ever under any condition.

"And the other two?" Naeema was not much more enamored of school life than was Aeesha, but her vanity was greater, and impelled by the fear of losing those precious new articles of wearing apparel, she continues to endure school life and does make some slow progress. She is a loving, gentle child and will awaken some day if she can be kept in school long enough.

The real jewel, however, is Gammeela. And it is one of those strange ironies, that, whereas the mothers of Aeesha and Naeema encouraged them to go to school and were disappointed when they would refuse, the mother of Gammeela is indifferent and often keeps her at home unnecessarily, against the child's will and inclination, to care for the baby, or help bake bread, or go to the mill. So Gammeela, under great difficulties, persists in the pursuit of knowledge. When she was rebuked for being absent one day, the tears welled up in her eyes as she explained, "I wanted to come—my mother wouldn't let me—then my father beat me for not coming." More punishment seemed superfluous.

One day she told how she had taken Naeema to school as was her custom, and Naeema had run away from her at the school door and hid herself. "And then what do you suppose happened?" she

asked, her eyes big with wonder. "A great big nail pierced her foot and made it very sore, and I told her that was because she ran away from school." This simple philosophy had its effect and as soon as Naeema's foot was healed she appeared at school in a most chastened frame of mind.

Gammeela and the lady have become great friends. Gammeela often visits her on Monday afternoons after school and these are very precious times for the lady tells her more of those wonderful stories of that One Who loved and came and lived and died and Who yet lives and is ever present and able to save from sin all who will come to Him. She has learned to pray and can sing songs of praise to Him and the precious child soul is growing day by day into a fuller knowledge of its Maker.

Don't you think that the generous friends who support these little girls in school must feel it infinitely worth while?

SADIE THOMPSON,
Assiut, Egypt.

PRESBYTERIAL WOMEN'S MISSIONARY SOCIETIES IN THE NILE VALLEY.

There are four Presbyterian Missionary Societies in Egypt: Delta, Middle Egypt, Assiut, and Thebes. The Annual Meeting of these Presbyterian Societies is held in the Spring of the year. This last Spring the Delta Presbyterian met in Zagazig. There were thirty societies represented by fifty-three delegates. The Thank-Offering was \$750. It was distributed as follows: \$518 to work as carried on by the Synod of the Nile, \$105 to the Fowler Orphanage, \$105 to the Caliub Orphanage, and \$12 to the printing of Temperance Tracts in Arabic. This year our Presbyterian Program dealt interestingly with the Temperance movement in Egypt. We aim to get out a good variety of Temperance tracts for general distribution all over the country.

Middle Egypt Presbyterian met in Beni Souef. There were four Societies represented by eight delegates. The Middle Egypt Presbyterian is one of the

new Presbyterian societies and is in line for healthy growth. The Thank-Offering was \$131.75 which was distributed as follows: \$96.75 to work as carried on by the Synod of the Nile, \$15 to the Fowler Orphanage, and \$5 to the Bible Society. We are very proud of our baby Presbyterian.

The Assiut Presbyterian met in Assiut. There were five Societies represented by a large number of delegates. They could not be well counted for these societies are all in the city of Assiut itself, so they were not specially represented by appointed delegates. The Thank-Offering was \$500.28 and was distributed as follows: \$310 for work as carried on by the Synod of the Nile, \$25 for Fowler Orphanage, \$165.28 for local evangelistic work in the city and district of Assiut, for the poor, and for a special work in the prison.

The Thebes Presbyterian met in Kenna. There were five societies represented by 29 delegates. The Thank-Offering was \$110. It was distributed as follows: \$100 to the work as carried on by the Synod of the Nile, \$10 to the support of a local evangelist.

The Native Church in Egypt is making every effort to do "her bit" towards the evangelization of Egypt. The Ladies' Missionary Societies are aiming to be as assistant in this work and to this end most of the contributions are directed in the channels of work under the direction of the Synod of the Nile. The Synod of the Nile has various Boards. The Board of "Self-Support" directs and inspires a movement towards encouraging the native congregations to become self-supporting as soon as possible. The Board of Special work among Moslems undertakes new work along this line. Then there is a Board of Work in the Sudan (our Foreign Mission Board), a Board for Sabbath Schools, and Pastoral Day Schools, and a Board of Ministerial Relief. We aim to keep the Missionary Societies actively interested in the work of all these Boards as well as in various local enterprises such as the Fowler Orphanage for Girls in Cairo and the Caliub Orphanage for Boys in the village

of Calub, and also local evangelistic work of different types.

In addition to the Thank-Offerings mentioned above the local societies all give a regular monthly contribution which at different times during the year are distributed.

MINNEHAHA FINNEY,
Secretary of Committee on Women's
Work in Egypt.

THE OASIS CITY.

Heliopolis, "The Oasis City," near Cairo, is a field in which little work has been done by missionaries. It is a new suburb of the metropolis, having been founded only eight or nine years ago. Until the autumn of 1913 it was without a resident Protestant missionary. At that time Rev. McGill was located there. But as his time has been chiefly occupied with teaching in the Theological Seminary in Cairo (and, for nearly two years, soldier work "on the side") he has not been free to do much for the residents of Heliopolis.

In the autumn of 1914 a room was rented from the Heliopolis Company, suitable for holding religious meetings. Since then Arabic services have been held every Sabbath morning. For the first few months Rev. Hanna Khabbaz, a Syrian refugee, helped us by conducting the services and doing pastoral work. Through his efforts a small congregation was gathered and a beginning made. Since he left, the pulpit has been filled by Seminary students and other preachers from Cairo. The minister from Shubra, Cairo, preaches one Sabbath a month and one afternoon during each week makes pastoral calls. We are very thankful that he has been able to give us a part of his time.

We are thankful, too, that after months of prayer for a Bible woman, the Lord has provided one, and that she is doing good work. Sitt Melika was at one time a teacher in Miss Kyle's school. Of late years she has been teaching in Assuan. She is received quite cordially in most of the Coptic and Protestant homes, and we believe that by her help the women and children will receive a great blessing. Many of them get no

spiritual instruction excepting what she gives them once a week. One old lady who is not able to come to church, is a very devoted Christian and loves to have Melika visit her. Her life has been full of trials during the past few years. Her son, the one out of four who seemed really converted, took ill and died. Then her husband was accidentally burned, his injuries resulting in death. Poor Oom Elias in her sorrow learned to read (though an old woman, she had not known how before) and ever since, the word of God has been her comfort. Her one grief is that her three living sons are not following the teaching she has given them, but rather, are going after the things of this world and living according to the flesh. We are praying with her that God will bring them to repentance.

This dear woman has a cousin who also has known sorrow. Eight years ago a much beloved son was taken from her, and since then she has always worn black, and has appeared to remain unreconciled to her loss. Until recently she had been in church but once in all those eight years! After Sitt Melika visited her a few times and talked to her about the comfort of the heavenly Father, and the help she would find in His house she began coming to the meetings. We are sure she has been helped.

On Friday afternoons the Bible woman goes out to the second oasis which is about a mile beyond Heliopolis. The car barns are there and the employees of the tramway, numbering several hundred, all live there. Several of these families attend our services here. On Fridays Sitt Melika holds a cottage prayer meeting for the women, and on Sabbath afternoons Mr. McGill conducts a Sabbath School there. These people are simple up-country folk, as yet untouched by the influences of city life, and very responsive to religious teaching.

Heliopolis, itself has so far seemed a very difficult field for work. There is such a mixture of nationalities and religions. Many Syrian families are to be found, most of whom belong to the Greek Orthodox or the Catholic church. Those who profess to be Protestants are

mostly too much engrossed in things of the world to make church going a matter of much importance. Often, too, we find that Protestant man or woman is married to a Catholic or one of some other religious sect and the result is that neither of them attend much to the things of the spirit.

We are hoping very soon to have a regular worker appointed for Heliopolis. We feel sure that a good preacher and pastor who could devote his time especially to this one community would prove a great blessing to the people.

Will our readers please look up Isa. 19:18 with the marginal reading and sometimes remember in your prayers this "city of the sun" (Heliopolis)?

Yours in Christ,

MRS. FLORA KERR MCGILL.

A STREET MEETING AND A SCHOOL MEETING.

It was two-thirty in the afternoon and I was hurrying to school in order to be present at the weekly school prayer meeting. As I turned a corner a girl of about fifteen ran full till into me. Her features stamped her as a Mohammedan, she wore a *habra*, but held so loosely around her it covered her but little, she wore no veil, she was barefoot, and very dirty. Something had evidently gone wrong with her for she was scowling fiercely. As we thus suddenly collided she swerved quickly to one side with a muttered imprecation and ran on.

I went on my way but could not forget her face, sullen, passionate, bold. Later as I listened to the school girls in the meeting I thought of her again. About fifty of the larger girls are enrolled in a Junior Christian Endeavor Society. Galeela was leading and doing it well, simply and modestly but with dignity. Ah! What a contrast! Were there no missions school Galeela might now be running the streets—but who could tell? I looked at the faces of the girls present. Where was the fundamental difference? I found it on their faces, serious faces just now, sweet and with a touch of dignity on lip and brow.

I slipped into the primary room where the fifty smaller girls have their meet-

ing. Miss Mariam was telling them a story illustrating the place God's love must have in our lives. All were listening with great attention. At the close of the story Miss Mariam asked if any of them could add a thought to what had been said. At once hands went up. She heard one after another then turned to one little mite of four (the baby of the school) who had raised her hand, too.

"And what lesson did you learn, Azeeza?" she asked. But Azeeza was quite overcome by her boldness and stood tongue-tied. "Come here beside me and tell me," said Miss Mariam. So Azeeza sidle bashfully across the floor, and, head still bent, whispered softly, "God is Love."

Just one little girl out of fifty present. Perhaps Azeeza does not yet realize the full meaning of her message, but may the God of Love reveal it to her fully in the days to come.

The picture of that unknown Mohammedan girl flashed before me again. Her face differed from the face of our girls in the expression of the face. But what lay behind the expression, what evolved it? Here lay the real answer. May God bless our schools to His purpose, so that in the faces of those who go out from them shall be seen what Paul gives as the fruits of the spirit, "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control."

DAVIDA M. FINNEY,

Mansoura.

"A LARGE PICTURE."

Our three Bible women are busy every day and finding more work than they are able to get done. We are hoping to have a new one as soon as she finishes her course in the school which will be in June, or at the close of this school year. Our town is divided into districts which helps to make their work easy to divide. The name of a certain district calls to mind the teacher who has her work in that place and in turn this particular teacher calls to mind the names of her pupils in that district, so it almost appears like a large picture which we together study, beginning at the first

house and first pupil we go over the whole list together.

These houses furnish the greatest variety of conditions. It may be that in one house there will be rejoicing over a wedding or birth, while the next may be sorrowing over sickness or because a son and brother has been taken to join the army, and another because one is possessed with an evil spirit. How thankful we can be for these teachers to carry about the Good Physician's remedies to suit every form of sickness and trouble that may befall mankind.

How thankful we can be that we may have a share in their services by holding them up day by day for God's special care and guidance. Many times they are greatly appreciated but there are times when they are sorely tried with cross question and lewdness. The husband of one of our pupils has been studying the Moslem religion and thinks it superior to the Christian religion. He tries to take certain texts from the Bible to prove the impossibility of the truthfulness of the Bible, of course putting his own construction on that he reads. Such a one has an influence that is a great burden to the teacher. If he were a Moslem others would not be influenced by him. The work is God's. He has promised grace and strength. Thank Him.

MRS. M. R. HART,
Zagazig.

ALEXANDRIA GIRLS' SCHOOL.

A Mohammedan professor in a large government school said recently. "The reason your schools are the best is because you teach the principles of Jesus Christ." What a beautiful testimony coming from an old pupil of our Cairo Boys' School. It is just such returns as these that bring encouragement to the workers here.

Just as I write one of the Egyptian teachers, who is devoting her life to the uplift of her own people, tells of one of our young Jewish pupils. This dear little one seems to be accepting and living the principles of the Master. Another girl, who helps mother five little orphan brothers, wrote her teacher dur-

ing vacation, "I'm spending my time helping my aunt work, but I try to keep singing, 'Brighten the corner where you are' while at my work."

After the Christmas vacation our largest Mohammedan girl did not return. Her home is in a village near Mansourah, but no one knew the address. We feared it was the same old story—her parents thought her "too big" to come to school. In the higher classes and among the teachers her return was made a matter of prayer. It was more than a month before our prayer was answered, when one afternoon I walked this dear girl, her face just beaming with joy to get back. She had been ill, and came to school the very day she returned.

At the present writing typhus fever is raging in one of the districts here. The writer went to the director of the municipality to see what precautions should be taken. In the course of conversation he said, "Urge your girls to keep their homes clean. Your teachers can do more by a personal word with your girls than anyone else." Then he went on to say, "When I used to visit homes and came across a clean one, almost invariably I found the lady of the house had been educated in a Mission School. It was like an oasis in a desert."

Much interest has been shown in temperance in our school. This is one of the biggest battles to be fought here in Alexandria. Wine flows freely at engagements, weddings, and feasts. One little girl repeatedly had headaches on Mondays. It was discovered she used more wine on Sabbaths than on other days. A dear little boy told his teacher he took it sometimes, but not enough to go this way—and he staggered to show what he meant.

Many who have signed the pledge are fighting battles and bearing ridicule. Others are winning other pledge signers. A large temperance meeting was held just before the Easter holidays to help strengthen the girls against the temptations they were to meet during the feast. Just after school opened another meeting was held and many interesting experiences related. Cheap, tiny, white enamel pins—the W. C. T. U. badge—

have been secured, and now each pledge signer proudly wears a little white bow. When the news reached the Boys' School the would-be pledge-signers came in squad to the Girls' School, wishing to take the pledge.

While writing the above, one of our little Mohammedan pupils was announced. She had come to take Miss McCrory and the writer to her home for dinner. Just a few days ago, while visiting her home for the first time, the mother invited us to come and promised to send for us on Saturday. But on account of the multitude of other things this was forgotten until the little one appeared. It was a deliciously cooked dinner, served in oriental style and in abundance, for two guests. Our hostess did not sit down with us.

This little one has been in school just this year, so we knew nothing about her home, but today learned that her mother is like so many other Moslem women, a divorced wife back in her mother's home. O the sadness of that home! Two sisters divorced! And many other sad things! It just made us realize more than ever our responsibility—and opportunity—of working through the children, and the preciousness of the promise, "And a little child shall lead them."

LAURA B. WALKER,
Alexandria.

LUXOR GIRLS' BOARDING SCHOOL.

The very nicest of all the meetings we have in the school is the prayer band that meets just before bed time on Sabbath nights. It is entirely voluntary and about ten or a dozen of our older girls come and meet with me. It is very informal. Each girl tells what the special things are for which she wishes to give thanks or to pray. Then I try to gather them together and mention any other things of common interest, and we all kneel while each on prays in turn. I feel that I get closer to the girls in this meeting than any where else. About half the girls are church members, and they with two or three others go by turn with Miss Downie and me to our meetings for village women in the near village of Karnak. So that they often bring

up things that have impressed them there, and pray for special individuals and circumstances connected with that part of the work.

After one has been busy all the week with school affairs and has necessarily been forced to take account of naughtinesses among the girls, it gives new inspiration and power to get this glimpse into the real love that is in their hearts for us and, more than that, for Christ and His kingdom. Then, too, it is a real training school for the girls in the place prayer has in all our work. Things little and big are mentioned, from sick friends and the coming school examinations to mission work in other lands; and our own graduates who are teaching or working as Bible women are always remembered. So any member of the band who goes out into the work feels she has them back of her. It is a meeting that takes no preparation in the line of speech making, but where we open our hearts to each other and unite in bringing our joys and cares to our Father, and I believe its influence and helpfulness is as great in the lives of our girls, as in my own.

IDA WHITESIDE,
Luxor.

"WHEN I WOULD DO GOOD, EVIL IS EVER PRESENT."

The other day I came across a life history which seemed to me a very pitiful one. A woman who had been taught by her mother to beg on the streets, had on growing up, learned the profession of a dancing woman, of such as display their art in low cafes. In this way she had accumulated about one thousand dollars and a lot of massive gold jewelry.

A Syrian, who could only be called Christian because he was not a Mohammedan, married this woman and took her to Jerusalem. Here he had her lay her hand on some supposed relic of the Virgin Mary and swear that she would never again follow the profession of a dancing woman. He then proceeded to live like a gentleman on her money, which he soon squandered and the gold ornaments quickly followed it. Then he deserted her and went just across the

street to live with a Mohammedan woman, who by reason of her way of living had acquired money.

He allows his poor wife four loaves of bread a week and daily a dish of vegetables. Not long ago he put poison into the dish but she discovered it before eating the food. She does a little plain sewing when she can find it to do. Our Bible woman has taught her to read the New Testament. It is pitiful to see the two natures struggling within her. One moment she is cursing little children with vile language for cluttering up her stairs, the next she is asking the Bible woman questions which show that her conscience is not dead. Although almost literally starving she says she will not go back to her dancing, because she has vowed by holy things to give it up. The Bible woman says she is wonderfully improved since she has begun to read the gospels. I don't know whether any one has so wrung my heart with pity as this poor creature. Won't you pray for the groping soul of poor, wronged, sinful Katrina?

MYRA BOYD BELLE,
Alexandria.

LEARNING TO PAINT PICTURES IN CAIRO GIRLS' COLLEGE.

There was an interesting exhibition of the work done in the Art Department of the American Mission College for Girls in Cairo during the month of March. It included paintings in water colors and oils, studies in charcoal and pastel and painting on china.

It was worth a great deal to see the loving appreciation of friends and relatives as they admired the work of the girls who are studying in department. The pride of the mothers in their girls was only exceeded by the pride of the girls themselves in their work.

In reviewing the exhibition it was curious to note the selection of studies represented. The water colors and oils were almost entirely Egyptian scenes and some of the charcoal studies were even worked up from photographs.

There were pyramids and palm trees, sphinxes, boats on the Nile, street scenes, mosques, all bathed in the glowing light

of the Egyptian sun—the rising sun with its colorful transparency, the noon day sun with its bright burning light, and the evening sun with its glory of riotous color.

The Art Department of the College is yet young, but like all young things, is growing rapidly. There are great hopes and great expectations for the future. Here as elsewhere that God-given gift to appreciate the beautiful may be found and an attempt is made to express that appreciation in the Art Department.

*The Egyptian girl loves her Egypt and genuinely appreciates her beauty.

*The above was written by Miss Wentzel who teaches Art in the Cairo Girls' College. Some who read this may wonder if "Art" is a profitable study for the curriculum of a Mission College. When we look about us and see how beautiful God has made nature in Egypt, then when we look into the homes of the people and see the woeful lack of taste and beauty, we are not in any doubt but that "Art" as taught in Cairo Girls' College is a very real contribution as a mission agency.

—Ed. M. F.

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

AVALON GIRLS' HIGH SCHOOL, PATHANKOT, INDIA.

Avalon High School owes its existence to the large faith and vision of Miss Mary J. Campbell. Those who have read her "Hundred Girls in India" and "Daughters of India" will realize something of her love for the Christian girls of India, and longing to help them to better things.

The education of our Christian girls is yet on a limited scale, but great progress has been made since "One Hundred Girls in India" was written. Then the hundred girls in the Sialkot boarding school were almost the only ones who were receiving any education at all. Now the number in that school has doubled, and with the girls in the Pasrur and Sangla Hill boarding schools the number nears five hundred. The village girls receive practically free education in these three boarding schools, with

board and clothing furnished. Only a small fee is charged each girl.



MRS. PRICE AND CHILDREN.

A Native Christian Family in the Punjab, Rawal Pindi, India.

As the Christian community developed, their outlook enlarged, and many of the parents desired an English education for their daughters. This appealed to Miss Campbell and Miss Corbett and they felt that the time had come for the Christians to do more for themselves. Miss Corbett opened the Girls' High School in Rawalpindi. The parents of the girls were required to furnish clothing, bedding, books and all supplies, and to pay boarding for their girls. This was a decided step in advance. When Miss Campbell returned from a furlough, she was stationed at Pathankot. The beauty of the place in the foot-hills and the healthful climate appealed to her as the place for the new school. On Miss Corbett's leaving for furlough and Miss Dickey's breakdown in health the school was transferred to Pathankot, and Miss Campbell was given charge. The Avalon, Pa., people furnished funds to build the original building, and the school was named for them. The good friends of Avalon have ever

since shown an interest in their namesake.

From a very small beginning, the school has grown until the boarders number about eighty and there are ten or more day pupils. Besides these there is a vernacular day school in the town, which is attended by forty Mohammedan girls.

Large airy dormitories have been built which accommodate eighty girls. These are full, and another dormitory is needed as well as a school building with class rooms to accommodate the growing school. The classes are held in the cramped quarters of the original building.

The Indian Christians show great appreciation for what has been done for their daughters. One minister said that he felt more satisfaction in the education of his younger daughters for whom he is paying in part, than he had done for the free education of the older ones. The vernacular schools are needed, and more of them, too, for the village girls, but our mission must look to our High School for her teachers with higher training. The demand for higher education for girls in India is increasing and government requirements are becoming more exacting.

The Government gives a liberal grant to our school, but it is only one-third of what is required to keep the school up to the standard. The results of the government examinations in the school have been gratifying from the start. This year we rejoiced in that all four of our candidates in the matriculation examination passed, and three passed very creditably. The matriculation examination is the same for girls as for boys, and is given by the Panjab University. One hundred percent of passes is worth while, isn't it? At least two of these girls will enter College for Normal training, one will enter Medical College, and the fourth, after teaching a year to help herself along, will either enter for Normal training or go to a Bible Training School to fit herself for a Bible teacher.

But passing government examinations

is a small part of what is being done for the girls. Character development and Bible knowledge have been marked characteristics of the girls who have been trained here, and our daily prayer is that each girl might be filled with the Spirit for service in His kingdom.

E. JOSEPHINE MARTIN.

The Pathankot Sabbath School is having a Red and Blue contest. Much interest is manifest. The Prem Sangat, a class of non-Christian men, that meets at another time, is also engaged in the contest. It has been the means of bringing up both the interest and attendance. A class of little non-Christian girls has also been gathered up, and they seem to enjoy the class despite the difficulties that attend. They did not come one day because their parents beat them for coming, but they were back again the next week.

The work in the dispensary goes on as well as could be expected considering there are no proper workers. There is so much suffering in this land that can be relieved by very simple remedies that it is not hard for anyone to do much to help people in this way. There is a great field, though, for a properly trained worker here, either a doctor or a nurse. The people come from many miles to get medicine.

It is nearly ten years since regular zenana work has been done in Pathankot by any missionary, and the women are very ready to listen and be taught. They remember the teaching they had formerly and are ready to acknowledge that they have not done the proper thing not to have accepted Christ ere this. They are very open-minded and listen to very straight messages without any objection.

LAURA CLELAND.

In our Theological Seminary there are sixteen married men and women and their thirty-nine children. It has fallen to my lot to act as a sort of grandmother to these children. Their ear-aches, sore eyes, pneumonia, and tooth-ache are some of the things that need my care.

Each family has a house of two small rooms with a verandah and small courtyard. They have a play ground in common. Just now they have whooping cough in common, and I am having to make a strenuous effort to keep a case of itch from becoming too common. One other thing that is far too common is trachoma. We have that in at least four families.

Mrs. Scott has charge of two classes for the women, one for those who can read and one for beginners. The part of the work that I most enjoy is my twice or thrice weekly meetings with the children. We have a little room decorated with seedmen's catalogues, backs of magazines, and a few pictures from Sabbath School rolls. The children love that room with its bright pictures, and no matter what game they may be playing, they make a wild rush when they find it is time for a meeting. One great attraction is a package of old Sabbath School lesson cards, such as are used at home. At each meeting I give a card to each child who has behaved well. But my package is getting very small, and I have had to warn them not to expect many more. They take such delight in these pictures, and seem so afraid that there will not be enough to go around that I usually have to quell a small mob before I begin to distribute the cards.

My nephew told me that one art that missionaries had well developed was that of begging! So perhaps you will not be surprised if I just say here that if any reader or Junior Society feels inclined to send some of these old Sabbath School cards they will be very gratefully received. These poor children have so little that it is an event to them to receive even one of these out of date cards. Many of them quickly learn the stories pictured, and it is a delight to hear them recite them, and also to hear them recite Bible verses. And I doubt if the children at home know as many of the Psalms as the children here know. They certainly sing them with vigor.

One of the greatest joys I have had since returning to India has been that of meeting young women and men who,

when I came to the country twenty-one years ago, were just such children as these among our seminary people. Now many of them hold places of much importance in our India church, and are in every way worthy of honor and respect.

MRS. ALMA C. MCCONNELEE.

THE SARAH DAUGHERTY TRAINING SCHOOL.

The work of Bible women in the homes is very exhausting. They are in constant contact with lives that are sombre and dull both mentally and spiritually. Few days pass that their sympathies are not taxed with some story of injustice or trouble that they are not able to remedy. Not infrequently they must bear the disappointment of having some pupil who showed unusual interest in the Word suddenly sent away or perhaps be rudely told that their services are no longer needed. So in almost every sense there is a drain on their own powers.

Many of them have a personal acquaintance with God, and are able to draw fresh supply for daily need, but even in their devotions the thought is more often that they may have something to bring to others than a seeking out of the meat of the Word for their own growth and development. So the annual ten days of Bible study in connection with the Sarah Daugherty Training School is an event in their lives.

There are two classes or groups. This year one of these studied the latter part of the Epistle to the Romans, taking it up where they stopped last year. Mrs. Robert Stewart, the teacher of this class, spoke of the real interest and enthusiasm manifested by the class, as they compared Scripture with Scripture, and searched out the meaning of difficult passages. Each member of the class committed the whole of the 12th chapter to memory, and also learned several Psalms. In examination they were able to give a fairly complete outline of the life of Paul, and there was also a drill in quickly turning up Scripture references.

The other class was taught by Miss Cowden, and had lessons from the book of Genesis. They, too, found their work interesting. Old Testament Bible stories seem wonderfully vivid and up to date when studied in the midst of surroundings so similar to their own setting. Here where inter-marriage with the heathen is such a troublesome problem, they could readily understand Abraham's concern about getting a wife for Isaac, and later Isaac and Rebecca's grief at the marriage arrangements of Esau. And it did not require any stretch of the imagination to comprehend Leah's and Rachel's 'domestic troubles. Many helpful lessons were brought out in the class discussions.

The afternoons were spent in practical work in the zenanas of Gujranwala city. They went to this work in small parties, and as much as possible one member of each party was an experienced worker.

Some thirty Scripture portions were sold in non-Christian homes.

An evening service was held at five o'clock, when usually an address was given by some special speaker.

MARY E. LOGAN.

Maybe some of you will be interested in hearing how the Sarah Daugherty Training School was taken care of—how the physical needs were supplied. Even when met together for Bible study and spiritual growth, people must eat, sleep and live.

As before, the school was held in Gujranwala but in different surroundings. The feeling aroused last year by the baptism of a Mohammedan woman, one of our school teachers, made it unwise to make use again of the girls' school buildings which are in a crowded part of the city. So Mr. Maxwell kindly had the Easter holidays so arranged in the boys' school, that we could have the use of the dormitory for the ten days.

This was a happy arrangement, for these buildings are at one side of the city, away from the crowded bazaar and easy of access. The dormitory consists of two long buildings, each one single large room, on either side of an open

court. One room was used as sleeping quarters for the women, the other as a class and lecture room.

Fourteen Bible women were present but the number attending both the class periods and the evening meetings was larger than this, for other women also came.

Mrs. Shabaz, one of our "Mothers in Israel," lifted a burden from our shoulders by taking charge of the culinary department. Not only is she herself a splendid cook, but she knows how to manage an unruly, dishonest cook who sees in such an occasion only a splendid opportunity to make some money off the ignorance of those in charge. No one knows like an Indian how to tempt the Indian appetite, nor can any one else meet with such unconcern and apparent indifference the remarks of the grumbler who is sure to be found in every crowd. The women paid a nominal charge of five cents per day for their food, which included a cup of tea upon rising and two cooked meals, one at 10:30 a. m. and the other at 6:30 p. m.

After the evening meal they gathered together, to sing psalms and hymns. Alice, a jolly young Indian girl, the life of the crowd, would borrow a drum, or failing in that used an upturned bucket or tin trunk to furnish the music. You might be inclined to find another name for it for the sounds which we usually associate with the word "drum" have little in common with the weird tones and rhythm made by this instrument. Still it goes well with the Indian songs and is not altogether unpleasant. Before lying down for the night all became quiet and there was a little season of prayer and repeating scripture verses, in which all took part.

The two classes, one on Romans, the other on Genesis, were taught by Mrs. Robert Stewart and Miss Cowden. Misses McCullough and Logan arranged for taking the women to the zenanas each afternoon for personal work. Miss Hadley had her hands full as general manager, peace maker and house surgeon.

This training school helps to fill a real need in the life of the Bible woman. It

not only opens up new lines of thought and gives her a deeper insight into God's Word, but gives inspiration and encouragement which are so vital if one is to win souls for the Kingdom.

JEANNETTE HOPKINS.

AN INDIAN HOUSEWARMING.

A family in a suburb of our town had made some improvements on their house and wanted to celebrate, so they called in their neighbors and the missionaries to rejoice with them. They met us at the edge of the village, and taking us by both hands led us through the narrow alleys to their house and gave us seats in the new room.

This was an unusual room in that it had four windows besides a wide door, whereas most rooms are satisfied with a door and no windows except sometimes a small one near the roof. Over each window was a small shelf. On one of these shelves the sugar was kept, out of the easy reach of children and ants. On a long high shelf on one of the inside walls was displayed the family "plate"—a great many cups, bowls, and plates made of aluminum, brass, and iron, polished till they shone. The walls were covered with smooth, clean-looking mud, and the window sills and floor were covered with women and children.

One of the missionaries brought her folding organ, an Indian woman had a drum, two of them clapped their hands, and another beat on my Psalm book with a bunch of keys, so we had plenty of instrumental accompaniment to our singing. One of the Psalms that was sung many times over was the one hundred and twenty-second. They praised the Lord with a loud and joyful noise, and it made me sorry for people at home who won't sing. One old woman clapped her hands so long and vigorously that I looked for blisters when she stopped, but saw only a black and brown discoloration which was the result of some work she had been doing previously. Another woman made her baby boy dance, though he was too little to stand up. There was enthusiasm enough for a ball game. When the singing was over, the Indian

pastor read a chapter, made a few remarks, and led in prayer.

Then tea and candy were served and I supposed the affair was over, but the hostess took the missionaries upstairs to a new little room on the roof where windows gave a view of part of the city and the surrounding fields, and let in a delightful breeze.

There we were seated and served with Indian food. First was hot milk with sweet stringy stuff in it and some things that looked like raw bread but tasted like honey. Then came a dish of mutton chops and rice, then curried vegetables and meat, and lastly a dessert made of rice, butter, sugar, almonds, and coconut.

A pleasant time was enjoyed by all, including the hostess and her helpers.

MARIETTA HAMILTON,
Gujranwala.

NEWS ITEMS.

Sialkot. The past few weeks have been taken up with examinations and preparation for examination. Seven girls went up for the Middle and have all passed. Last week Miss Stratford, Miss Sirkar and Miss Upal came for the practical examination of the Normal girls. We had six Seniors and seven Juniors and with the exception of one Junior all did nicely in the practical work. As yet the results of the written work have not come out. Of the six Senior girls, one is going back to her work in the City School, two are teaching in Pasrur, two in Sangla and one is staying with us. We have taken on another teacher, Mrs. Mangal Das.

—O. R. L.

Pathankot. We have secured the services of Miss Money, a sister of Mrs. Fazl Ilahi of Jhelum, for the dispensary. She is a Sub-Assistant Surgeon, and is just what we have been wanting for the place. She seems very nice and is taking hold of the work very energetically. We do not have to bluff any more. Are having from 50 to 75 patients a day.

—A. L. C.

Rawalpindi. Gordon College records the largest First year class in the history of the institution, seven more than there were in all four classes when the writer first came to the college nine years ago. Of these eighty-three in our first year class there are thirteen third division men and the rest are first and second division men. We have another first division Christian man and a number of second division Christian men.

Sargodha. The motor car has proved quite an attraction to the small boys of the city, many of whom follow it through the streets up to the church on Sabbath mornings and then come in for Sabbath School. They are bright boys most of whom can read and they listen well. They have been attending pretty regularly the last four Sabbaths but last week the father of one gave him a beating after Sabbath School, telling him not to come again. Our whole Sabbath School seems to have taken on new life, one interesting feature being a class of wide awake young men and boys taught by Dr. Broyn. Mr. and Mrs. Burgess were with us two weeks ago last Sabbath. That same day in the church service there were several people baptized. Among them a Hindu Mangu Mal by name from Amritsar. He was beaten and disowned by his relatives and after wandering around for some time finally landed here in Sargodha and was directed to Dr. Brown. Before reaching Sargodha in his wanderings he landed in Sangla Hill and fell into the hands of the Catholic priest. However upon seeing the pictures and the images in the church he told the priest that it was for this reason that he had left Hinduism and he was looking for a religion which was free from idolatry. He was here about three weeks before his baptism and seemed perfectly sincere and earnest. He is now teaching school out at Sikesar about ten miles from Sargodha.

—R. W.

Pasrur. The Girls' Boarding School, Pasrur, has not made itself known through the News Notes for several months but it is still very much alive. Our numbers have increased to 130 so

we are kept a little busier than usual. We do praise the Lord that He made it possible for us to take in these new girls and that He is abundantly providing for us in every way. We hope to have the School full to the limit in the fall. Two new teachers are coming this week from the Training Class in Sialkot. They come recommended as likely material for the making of good teachers. At the time of the Annual Inspection we were somewhat discouraged because of some remarks which the Assistant Inspectress uttered regarding the school, and she assured us that our Grant would be cut because the Industrial work was not being carried on. Last week we received the statement for our new Grant, and instead of being cut it has been increased about Rs. 50 for the year! The rains this spring have played havoc with our kaccha buildings, leaving big holes in some of the walls. Repairs of various kinds have been going on in the school for several months. Our medical inspection gave good results. For the most part the girls were pronounced in good condition.

SUDAN.

Mrs. T. A. Lambie, Editor.

NEWS ITEMS.

The new building for the Girls' School at Wadi Halfa was ready for use in January of this year. The old build-

ing was condemned by the government about two months before the new building was ready. The new building was made possible by the very opportune gift of Mr. William Little, of Marissa, Illinois.

Dr. Giffen spent a good deal of his vacation time trying to find Egyptian evangelists to go to the Sudan. Money has been provided for five to work in the Northern Sudan. Pray that the ones chosen may be filled with the Holy Spirit.

The missionaries at Doleib Hill are in a somewhat peculiar predicament. The Shilluk villages to the north of the mission compound are at loggerheads with the villages to the south of the compound. Blood was shed and several of the villagers lost their lives. The bitter feeling persists unabated and threatens to be daily renewed. For some time neither side would consent to come to the mission station fearing a renewal of hostilities. This kept the church attendances down and made it difficult for the missionaries to secure laborers for the mission compound, but as stated last month they have begun to be a little reassured and have in a measure come to regard the mission compound as neutral ground, and although they may exchange bitter glances with each other while at work yet they do not come to actual blows. Rev. Mr. Oyler has told them that if



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anyone tried to renew the feud on the mission premises that he would step in and take a hand and they stand rather in awe of him. He writes that the numbers that he has been able to speak to in the villages is larger than ever before. A number have been deeply touched by the preaching but have not yet evinced a willingness to go the whole way with Jesus and be publicly baptized.

Recent letters from the Rev. and Mrs. Smith indicate that they are as much in love with the work at Nasser as they have ever been. He has had great difficulty in getting a language teacher to train him in the use of the Nuer language. It is very difficult to get a working knowledge of these new languages when there is nothing reduced to writing. Great help is afforded by some notes made by the Rev. Mr. McCreery several years ago.

The young ladies of the Girls' Boarding School, Khartoum, are very anxious for the return of Miss Grove as none of them are able to talk to the girls in Arabic quite as fluently as Miss Grove is able to and they miss her executive ability as the head of the school. It has been closed since the last of April. Miss Grove hopes to be able to return this autumn.

John Lewis Beatty, of Pittsburgh, the architect, who has in past years been of such great service to the mission in Egypt and who is very well known in Pittsburgh has been drawing plans for a type of bungalow suitable for the tropical Sudan. It is a little different from the type of building that he planned for the college at Assiut but it is believed that it is peculiarly suited for the kind of building that is needed for a missionary residence in Africa where very often the coat has to be cut to fit the cloth. It is to be a one story building with a grass thatched roof with wide verandahs enclosed with mosquito wire and cement or tile floors throughout. The walls can be made of either sun dried or of red burnt brick.

Great difficulty has been encountered in trying to get the boat constructed for use on the Sobat and other southern Sudan rivers. It has been the idea to have it built in Pittsburgh and sent out

in pieces to be reassembled in Khartoum. The war has tied up so many things and has made contracts of all kinds very uncertain especially boat contracts. Mr. J. E. Nelson and Mr. W. P. Fraser, two well known laymen, of Pittsburgh, have consented to act as a committee with the Board and the Mission in the effort to secure the boat as soon as possible.

HIKING EXPERIENCES OF THE MOURNFUL MISSIONARY IN THE SOUTHERN SUDAN.

The mournful missionary and his friend the parson were on their way up the Sobat river. They were traveling upon a little house boat that had originally been christened the "Evangel." Frequent contact of the bow of the boat with the dark continent of Africa had rubbed off the "Ev" and left the title "Angel." An "Angel" that boat most certainly was not. Angels are supposed to fly. This boat was not swift enough to travel at swifter than a snail's pace and that speed was only accomplished by means of laboriously tugging at a tow rope. The launch as related in another article, that had been expected to tow the house boat had refused to go and had herself to be ignominiously towed along behind the Angel. When the sun was especially hot and the tow path was exceptionally bad the mournful missionary felt that the two boats were neither of terrestrial nor celestial origin and if they had any resemblance to angels it was to black angels and not white ones.

However that may be, this article is not to be descriptive of boats or boat riding but of a hike. The two missionaries had been on the journey for several days. A steam boat had obligingly taken them forty miles up the river from Doleib Hill but it was going no farther. In four days the missionaries had made twenty miles farther with great effort, averaging not more than five miles a day. One morning about eleven o'clock a Shillup appeared on the other side of the river from the one on which the missionaries were following and displayed a letter. He was carrying it the way messengers love to do, out there, bound tightly into the split end of a long stick,

looking like the markers that people use in America when laying out their gardens in the spring when they place the empty seed envelope in a split stick at the head of the row where the seeds have been planted. He held up the stick above the tall grass displaying the letter. Evidently he was the bearer of tidings and he must be brought across. The missionaries stopped the "Angel." This was not hard to do. She was willing to stop upon almost any occasion or without occasion. They tied the towing rope to the root of a tree projecting from the river bank in order to keep her from drifting away and got into the launch. Just for fun they turned over the fly wheel not really expecting that the motor would start but willing to humor her that far in case she did have any good intentions. She did not disappoint their expectations. The motor never even coughed so they got out the oars and proceeded to row the boat across the river. The tall Shilluk delivered two letters and the missionaries rested on their oars while they read the letters.

They were from their respective wives whom the missionaries had left housed at Doleib Hill while they went up to Nasser to build houses for their reception for there was not a single house at Nasser that was fit to receive white women and children and in addition there were no trees where they could find some shade from the fierce rays of the noon-day sun. The letters told of the serious illness of the little son of the parson and requested that the mournful missionary who was supposed to have some skill in such matters, return to apply the remedies to the little child.

The Shilluk was taken aboard and the launch was rowed back beside the houseboat and a council was held to determine what was the best thing to do. Doleib Hill was sixty miles away. It was decided to try to rent a canoe from the natives of that part of the river to float the mournful missionary down stream. Messengers were sent off to neighboring villages in order to induce them to rent a canoe, the missionaries offering to pay very liberally for the use of it either

with money or they even offered to give a calf for the use of the boat for a few days. Live stock will often tempt the people to dispose of their goods when the proffer of money or beads is rejected. To the surprise of the missionaries who considered their offer very liberal indeed, the Dinkas refused to rent their canoes.

The launch although too little for a towing boat was too big for a row boat unless there were two men who knew how to row and the mournful missionary was planning to go alone with only some unskilled natives along to show the way.

Speed was essential also if any good were to result. By this time it was nearly evening and they decided without more discussion, that it would be best for the mournful missionary to walk back overland. The tall Shilluk was still on hands to lead the homeward trail. It would be necessary to sleep at one night enroute. This meant that bedding and mosquito nets and a certain amount of food would have to be taken. Two Nuers who had been patients after much persuasion consented to go along to help carry the essential things. Early the next morning the start was to be made.

Starts never are made in Africa at appointed times. However soon after nine o'clock they got under way. It was a pleasant day the last of February. A shower had fallen the night before, quite unusual for this time of the year and it had laid the dust and made walking agreeable.

Dinyabong, the old Shilluk messenger, lead the way, carrying the smallest load possible. After him followed the two tall, nearly naked Nuers, Pok and Amudjok. Pok was carrying a basket that contained three days food for the mournful one and Amudjok was carrying on his head an awkward bundle of bed clothes and mosquito net. The missionary brought up the rear carrying only a shot gun and ammunition for the same. They noticed the Dinkas of the nearest village were running out into the fields and shouting and waving their spears.

(To be continued)

EDITORIAL.

MRS. GEORGE M. MOORE, EDITOR, XENIA, OHIO.

WOMEN'S PART IN MODERN MISSIONS.

It is a matter of great importance to woman that during this century of Christian missions the church has come to see, and the world has been quick to perceive that a new force which had lain dormant was now needed. In the world's widening horizon higher education became an unmeasured factor in Christian missions reaching even women. Colleges and Universities opened their doors, and Christian woman became an important factor in God's plan of redemption.

In God's own unheralded way a revolution has been wrought. A great force for love and service had lain dormant which once brought to its own right and powers has had the effect of enlarging the vision of all missionary boards in behalf of their respective fields.

Hitherto woman was held in such a conservatism which only heroic courage could surmount. There was needed a call which had in it the urgency of an appalling need, and the authority of a Divine Voice. Such a call came and women's missionary societies have witnessed the development of women in Christian missions. The present day problem is how to reach the life of every woman and young woman of the church, and to so impress upon her the life that is in Christ Jesus, and her power in the Kingdom, that there will be no difficulty in supplying the needs of world wide missions.

There is an opportunity given to woman today, and woman is becoming conscious of the fact, that she is a part

of the great forces God is using to uplift the nations. God is calling every one of the women membership of the United Presbyterian Church to share in the work He is crowning with success. We believe there is no demonstration of the power of the Gospel of Jesus Christ equal to that taking place on the mission fields today. We firmly believe that there is no field for activity where there are such substantial returns for the investment of a life. In view of the vast populations yet unreached and the present fields inadequately manned, in view of the untouched resources of the Christian church, in the great number of its young womanhood and young manhood as well as the growing prosperity of its church membership, does it not seem that the very success of our missionary enterprise constitutes its most imperative appeal to all missionary resources. God is calling. Shall He call in vain?

"O that the new day of Christian faith and hope and love on Christ's level might dawn upon our souls! O that we might realize what it means to have a Master Who died for all men! O that we might understand what it means to believe in a religion which is given for the whole world."

Then should we come with exulting joy with eager interest, with heart felt praises, with over flowing gifts to redeem the partial failures and consummate the full success of world wide missions which has for its commission: "Go ye into all the world and preach the Gospel to every creature."

OUTLINED PROGRAM FOR MISSION STUDY, 1918.

WATCHWORD FOR THE YEAR.

*I exhort therefore, that first of all supplications, prayers, intercessions, thanksgivings be made for all men; * * * all that are in high authority that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour, who would have all men to be saved and to come unto a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all.*

First Timothy Chapter 2:1-6.

UNITED MISSION STUDY COURSE—1918.

(Six Months' Study).

Text-Books:

Foreign Mission Study—"AN AFRICAN TRAIL."

Home Mission Study—"MISSIONARY MILESTONES."

The text-books are on sale at the Women's Board Rooms, 904, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa. Miss Elizabeth Milligan, Literature Secretary.

Do not order any text-books from any other address.

Cloth, per copy, 57 cents.

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Text-Book:

"AN AFRICAN TRAIL."

Author, Jean Kenyon McKensie.

The editors of the Women's Missionary Magazine are the pleasure to announce that the study of our foreign mission text-book, "An African Trail" will be given in six consecutive studies by our own Mrs. J. P. White whom we have had as our writer on foreign text-books with great success and satisfaction. Africa appeals to Christianity more and more. The writer of our text-book is a missionary and gives us an insight into African tribal conditions. "Christianity, the religion of love, love between individuals, and love between races, regulating the relations between Whites and Blacks, who are both indispensable to the cultivation, exploitation, and full utilization of the marvelous riches of South America, dispelling race hatred, and promoting the helpful collaboration of Africans and Americans, is the only religion, and the only influence affording real satisfaction and safe guard to that nation."

Africa is a huge interrogation point fronting toward the New World doubting, wondering, questioning. She is a gigantic ear laid to the earth listening, lo! these many years for the tread of the messengers of God. She is a rubbish heap of creation, a byword and a reproach among nations, corrupt, degraded, beastly, and that eateth up the inhabitants thereof. But with this in the way of liability there are assets of no mean order. A new Africa is rising from the ruins of the old, and the first stirrings of that new life are swelling to the world resources of surprising greatness and diversity.

Text-Book:

"MISSIONARY MILESTONES."

Author, Mrs. Margaret B. Seebach.

This study is out of the ordinary for Home Missions. We are favored to have Mrs. T. C. Atchison, Lawrence, Massachusetts, to have this study in charge. Her preparation will incite study and interest and we will discover the excellence of choice that the Council of Women for Home Missions have given this opportunity to the Women's Missionary Societies for an idea to know how much we owe to the Reformers of the 16th Century.

JANUARY.

"AN AFRICAN TRAIL."

"He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree."

Chapter 1—The White Man in Africa.

Scripture—Psalm 91.

Roll Call—An African Pioneer Missionary.

Topics for Study—

1. The Impact of the Trader on Africa.
2. The Impact of the Missionary on Africa.
3. The Missionary's Adventures.
4. The Missionary's Friends.

Home Missions:

"MISSIONARY MILESTONES."

Bible Lesson—Psalm 46.

Prayer—For true liberty for all mankind.

Our Text-Book—Its Origin and Purpose.

Chapter 1—"At the Crossroads."

Topics for Study—

1. The Reformation—What made it necessary.
2. Protests before the Reformation.
3. The Man who Launched the Reformation.
4. Women of the Reformation.
5. The Greatest Gift of the Reformation.

FEBRUARY.

"AN AFRICAN TRAIL."

"For there is no difference between the Jew and the Greek: For the same Lord over all is rich unto all that call upon him."

Scripture—Romans 10:11-15.

Roll Call—A Scripture Promise.

Topics for Study—

1. (a). Make as strong a case as you can against the Bulu.
(b). Make as strong a case as you can for the Bulu.
2. The Bulu Speech.
3. The Bulu Women.
4. The Bulu's Liberation.

Home Missions:

"MISSIONARY MILESTONES."

Chapter 2—"Landmarks of Liberty."

Bible Lesson—James 1:22-25.

Prayer—For grace "to follow in their train."

Topics for Study—

1. Heroes who pointed out the way.
2. Great moments in the history of freedom.
3. Woman's contribution—her devotion and sacrifice.

MARCH.

"AN AFRICAN TRAIL."

"And I saw and bare record that this is the Son of God."

Chapter 3—The Bulu and God.

Scripture—Acts 17:22-31.

Roll Call—A Scripture verse expressing an attribute of God.

Topics for Study—

1. Bantu Traditions of God.
2. Is the Bantu idea of God a preparation for the knowledge of the true God?
3. Fetish and Taboo.
4. "The Annunciation."

Home Missions:

"MISSIONARY MILESTONES."**Chapter 3—"On New World Soil."**

Bible Lesson—Psalm 139:1-10.

Prayer—That our country may keep the ideals of her Christian founders.

Topics for Study—

1. Providential leadings.
2. Forces that moulded our Christian ideals.
3. Sketches of founders of great movements in America.

APRIL.

"AN AFRICAN TRAIL."

"Behold at that time I will undo all that afflict thee."

Chapter 4—The Ten Tyings.

Scripture—Exodus 20:1-17.

Roll Call—A Scripture Command.

Topics for Study—

1. The Bulu and the Law of God.
2. The Schooling of the Bulu in the Ten Commandments.
3. The Power of God in Keeping the Ten Commandments.

Home Missions:

"MISSIONARY MILESTONES."**Chapter 4—"The Road of Strong Hearts."**

Bible Lesson—Psalm 119:161-168.

Prayer—For the courage and faith of our fore-fathers.

Topics for Study—

1. Martyrs of the covenant.
2. Two brothers with a mission.
3. Founders of other religious bodies.

MAY.

"AN AFRICAN TRAIL."

"And I will shake all nations and the desire of all nations shall come and I will fill this house with glory saith the Lord of hosts."

Chapter 5—The New Tribe.

Scripture—2 Cor. 5:14-19, Gal. 6:14-15.

Roll Call—A Famous African Christian.

Topics for Study—

1. The Entrance into the New Tribe.
2. The Growth of the New Tribe.
3. Social Adjustments in the New Tribe.
4. Characteristics of the Members of the New Tribe.

Home Missions:

"MISSIONARY MILESTONES."**Chapter 5—"Home Mission Movements and Leaders."**

Bible Lesson—Psalm 85:7-13.

Prayer—For all home mission activities and workers.

Topics for Study—

1. Home Mission Activities.
2. Federated Christian Work.
3. Sketches of Leaders.

JUNE.

"AN AFRICAN TRAIL."

"And the Spirit and the bride say Come and let him that heareth say Come and let him that is athirst come and whosoever will let him take of the water of life freely."

Chapter 6—The New Custom.

Scripture—Col. 1:9-14, Col. 2:6-7.

Roll Call—An African Missionary.

Topics for Study—

1. Secular Changes in Africa.
2. The New Relationships.
3. The New Social Order.
4. The Neighbor Evangelist.

Home Missions:

"MISSIONARY MILESTONES."**Chapter 6**

Bible Lesson—Deut. 4:5-9.

Prayer—That we may not forget to teach our children the faith of our fathers.

Topics for Study—

1. Pioneer workers.
2. Denominational leaders.
3. Social Service.
4. The vision and spirit of those who led the way.

JULY.

HOME MISSIONS.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Bible Lesson—Gal. 5th Chapter.

Roll Call—Temperance Items.

Topics for Study—

1. The American City.
 - (a). The City's Unreached.
 - (b). How the Christian Religion may be effective to eliminate the Slums.
2. America after the War.
 - (a). The Increased Immigration.
 - (b). What shall be the part of the Church in the care of this Immigration and how shall the Church meet and discharge its responsibility?
3. The Pacific Coast and the United Presbyterian Church
 - (a). The opportunity open to the United Presbyterian Church in the West.
 - (b). A field worthy of the best leadership; hence send the best leaders available.
 - (c). The need for more field work among the women, for women's work.
 - (d). Occupation of big centers, rather than weak churches scattered in the country.
5. Our obligation to the Jews.
6. The American Bible Society.
7. Mormonism a lurking foe to Christian civilization.
8. Frenchburg College.
9. A Tour of Our City Missions.

This is the hour when not a minute should be lost in the work of speeding the evangelization of America. It is the hour when every agency of the churches, pulpit and pew, men and women, by public testimony and personal work; when schools and culture, business and commerce, individual genius and social graces; when art, literature and money, should be laid without reservation on the altar for the decisive achievement of saving the Anglo-Saxon race and the evangelical gospel in order to fulfill God's purpose to save all nations. This is the mission of America. This is the meaning of being an American citizen.

J. F. Love, D. D.

AUGUST.

THE WOMEN'S GENERAL MISSIONARY SOCIETY.

"But to do good and to communicate forget not: for with such sacrifices God is well pleased."

References for information—The Women's Missionary Magazine, July, 1917, and July, 1918.

Bible Reading—Hebrews, Chapter 12.

Roll Call—Mission News.

Topics for Consideration—

1. The Annual Report—July number of the Women's Missionary Magazine.
 - (a). The Administration of the Women's Board.
 - (b). The Advantage of the Women's Board of Directors to the Women's Missionary Society.

2. Missionary Literature published by the Women's Board.

3. The Thank-Offering—its importance and value to our own lives and our missions.

Christian missions, the one supreme enterprise of the church.

To proclaim the gospel in all the world and to every creature is, in the emphatic sense, the one divine vocation of disciples.

SEPTEMBER.

FREEDMEN MISSIONS AND AMERICAN INDIANS.

"For the fruit of righteousness is sown in peace of them that make peace."

Bible Reading—Hebrews 13.

Roll Call—Mention encouraging news from these fields.

Topics for Study—

The Freedmen.

1. The Negro in War.
2. Negro Womanhood.
3. The American Negro and Africa. (The responsibility of American Negro to the redemption of Africa).
4. Conservation of health an economic necessity.
5. A new mission field for the church caused by the Negro migration to the North.
6. The "New South."
7. The United Presbyterian Church and the Negro.
8. Why provide college training for the Negro?
9. A Tour of the Missions.

Christianity is an Evangel; it is the announcement of certain tidings, and the message is essentially directed to all the world.

The church exists simply and solely to deliver the message, to deliver it to ALL men.

The American Indian.

1. Education of the Indian.
2. Our indebtedness to this race.
3. Significant and hopeful signs of their uplift.
4. Some commendable features of the administration of Hon. Cato Sells.
5. Indians and Prohibition.
6. Messages from Tama, Simnasho and Warm Springs.

OCTOBER.

THE EGYPTIAN SUDAN.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

Bible Reading—Isaiah 18.

Topics for Study—

Was it worth while for these—

1. Omdurman—a challenge to Christianity.
2. Khartum North and its Women.
3. Doleib Hill's influence over the Shilluks.

4. Nasser a light to the Nuers.
5. The Pagan Woman.
6. Khartum North from a nurse's view-point.
7. Our Girls in Wadi Halfa.
8. The Boys' Home—Our Plans.
9. Agricultural Possibilities of the Sudan.
"Behold I have set the land before you, go in."

—Duet. 1:18.

Finally there is the religious need in the Sudan. The black man of the Sudan is essentially religious: witness his devotion to a false leader in the great Mahdi rebellion, why should he not be given the true "Guide" who will lead him not to death but to life.

NOVEMBER.

EGYPT.

"Herein is my father glorified that ye bear much fruit."

Bible Reading—"The burden of Egypt."
Isaiah 19, 1st Chapter.

Roll Call—Name a Missionary in Egypt.

Editorial—Egypt, my people.

1. The County and Its People:
 - (a). The Country.
 - (b). The People.
 - (c). Their Religions.
2. Christian Work Existing in Egypt Today:
 - (a). The American Mission.
 - (b). The Protestant Community.
 - (c). Other Missions.
3. The Challenge:
 - (a). Inadequacy of forces and means.
 - (b). Need of haste.
 - (c). How to meet the Challenge.

N. B.—"Egypt hold a position of unique influence, situated as she is at the confluence of nations. Here the East and the West touch each other influentially. Nowhere can America so help this great and needy world of the Near East, as from Cairo and Egypt. Influences set in motion here penetrate not merely into Africa, but into Syria, Arabia, Persia and India. The Moslem attitude toward western learning and Christian teaching is already one of eager inquiry. This is an attitude which the war has accentuated. The movement of hundreds of thousands of troops in

all lands, with all that this has involved of the stirring of stagnant Oriental life, has produced a sort of intellectual and spiritual awakening in the whole Moslem world."

The above quotation from an article written by Dr. C. R. Watson sums up the situation here in Egypt. This situation is our challenge.—Ed. M. Finney.

DECEMBER.

"For as the Father hath life in Himself; so hath He given to the Son to have life in himself; and hath given Him authority to execute judgment also, because he is the Son of Man."

Bible Reading—John 5:17-47.

Roll Call—Latest news from India or name of missionary.

INDIA.

Mohammedanism in India:

1. The Origin of the Mohammedan Religion, and the present distribution of its followers.
2. A Short History of the Mohammedan conquest of India, and the rule of the Moghuls.
3. Mohammedanism in India at the Present Time, and its relation to our India Mission.
4. Statistics of the Trans-Jhelum Territory; its present force of workers, and what would be required to adequately man this field.
5. The relation of Mohammedanism to the present war.
6. The present status of Mohammedan education in India as regards—
 - (a). Men.
 - (b). Women.
7. Mohammedan Womanhood.
8. The Begum of Bhopal, one of the most enlightened of Indian rulers.

Let us all then ask ourselves the question what do I know about the great campaign of God throughout the world for its evangelization?

NORTHFIELD SUMMER SCHOOL OF MISSIONS.

The Northfield Summer School of Missions held its annual session July 10-17. It was a time of rare Christian fellowship and inspiration. Even a stranger among the 1076 delegates soon felt herself a part of the great conference and entered into the Northfield spirit.

Mrs. Peabody, known and honored in Great Britain as well as in America, who has been chairman in past years, was the leader and director.

Mrs. Helen Barrett Montgomery, who has stirred the hearts of Christian women all over this land, was listened to with deepest interest as she presented the

new text-book, *An African Trail*, in the auditorium from day to day.

Dr. Charles R. Erdman conducted the Bible Hour in the auditorium, giving messages from Mark.

Other teachers in various buildings led scores of girls in classes. Some of the subjects may suggest the appropriateness of the studies:

"Get Acquainted with the Bible" for girls under 17. "Paul a World Citizen," "Personal Problems Answered by the Gospel of Matthew," "The Gospel by Mark (by way of China)." The last mentioned was taught by Mrs. W. R. Stewart of our own church, whose hus-

band is engaged in Y. M. C. A. work in China.

The mission study was centered chiefly in Africa. African Adventures for Juniors; the Moffats for girls in their teens; the Lure of Africa for young people; and An African Trail for the women. One class studied China and one class was conducted for those in preparation for missionary service.

The evening addresses were always listened to by large audiences. On Missionary Night thirty missionaries were on the platform, and each gave in two minutes a message from his or her field. Three hundred and three years of service had been given by the workers present.

The afternoons were filled with recreation, healthful and interesting. The Camp Palacer, the picnics, the impromptu missionary pageant, kept the six hundred camp girls busy.

The vesper services on Round Top were always helpful and inspiring.

The closing message of the Conference was brought by Dr. Robert E. Speer. If any were thinking that, in these troublous war times, our missionary efforts should be curtailed, they certainly changed their minds after hearing Dr. Speer's masterly plea for advance.

The great commission was not given on condition that the way should be easy nor the times peaceful. While choice young men are being called out to fight the battles of the nations Christ must not wait for His men to carry out His great campaign of world evangelization. The people of Canada and England are not reducing their missionary contributions but are really giving more to missions than in years before the war. Surely American Christians cannot think of reducing their foreign gifts, averaging one dollar for each member, per year in view of the fact that people everywhere are making such tremendous sacrifices for their country.

A solemn hush fell over the audience as Dr. Speer made his closing appeal for prayer, sacrifice and service. The choir passed out singing, and all the girls in the audience followed, going over to Sage Chapel where Miss Ruth Paxson led them

in a final consecration service. The older women remained in the auditorium where Mrs. Peabody conducted a similar service. In a quiet way the women of Northfield Conference rededicated themselves to the great task of making Christ known to the whole world.

MRS. J. P. WHITE, Albia, Iowa.

* * *

WESTERN COLLEGE, OXFORD, OHIO, HONORING MISS CARRIE BUCHANAN.

Readers of the Women's Missionary Magazine know of Miss Carrie Buchanan and her life work in Egypt as a teacher. The honor conferred by Miss Buchanan's Alma Mater is given below:

"It is a great privilege to present to you for an honorary degree a member of the class of 1899. Three years after her graduation Miss Carrie M. Buchanan was appointed a life missionary to Egypt under the United Presbyterian Church. Her first work was in the Young Men's Training College in Assiut where she taught history, Bible, and Philosophy. Her teaching was partly in English and partly in Arabic. She was the only woman in the college, and one reason for giving her this position was that the young Moslem and Coptic men might see what a woman was capable of becoming. At the end of six years she was asked to go farther up the Nile to open a school for girls at Luxor. She secured the needed funds, planned, built, and equipped buildings, and opened a school for five hundred girls. Part of the time she was the only missionary in a district of more than a million people. This was her field. The school grew and prospered, and she was able to organize eight other schools and furnish them with teachers from among her own graduates. Her own school was located almost on the site of the ancient temple of Luxor, and the historical interest of the region placed her in the line of travel for many European and American tourists. In the course of his travels President Roosevelt came to Luxor with three days at his disposal. Though the city was full of attractions for tourists he said that the American School for Girls was his chief interest. He gave one-half day

to a thorough inspection of the school, to address the students and friends and former students gathered in from the city. He and his staff remained to tea with Miss Buchanan. In a published letter written by him from Luxor he spoke of the school and Miss Buchanan's work in terms of highest praise.

"President Hazard of Wellesley College was a guest on a Commencement occasion and delivered the diplomas to the graduates. Soon after her return to America she was asked by a New York paper to state the purpose of a college education for women. In response to this request she gave three pictures of model college women as she had seen them bravely meeting life's opportunities and duties. One of these pictures was that of our Western College graduate as she had seen her in the midst of her dusky pupils at Luxor where she was teaching by example as well as by precept those principles of truth, loyalty and unselfish service which she has learned at the feet of her Alma Mater. Another tourist, Vice-President Fairbanks, said that if Western College had done nothing else than prepare Miss Buchanan for her work in Egypt, its existence had been justified.

"Five years ago Miss Buchanan was given a still greater trust, that of the presidency of the new woman's college in Cairo. Her work here has been interrupted by illness and war conditions. As soon as the way is opened she expects to return to her post. Her students in Cairo are all of the highest class and of many nationalities, Moslem, Coptic, English and American. Her first graduate has already achieved distinction. Her history of Egypt is recognized as the only one of authority by native scholars. Her publishers wished to conceal her faith, her sex, and her degree, but she insisted, and gained her point which was a point gained for all educated, Christian women.

"In recognition, therefore, of her fidelity, her nobility of purpose, her large achievements in behalf of the needy women of her adopted country, I am honored in presenting Carrie M.

Buchanan to you for an honorary degree."

* * *

TRUE DIGNITY.

Neither power, nor nobility, nor wealth, nor learning, nor genius, nor benevolence, nor all combined, have a monopoly of dignity. I would take you to the dingy office, where day by day the pen plies its weary task—I would take you to the ploughman plodding along his furrows—to the man of the needle, or the trowel, or the hammer, or the forge, and if, while he diligently prosecutes his humble toil, he looks up with a submissive, grateful, loving eye to heaven, if in what he does he recognizes his Master in the eternal God and expects his wages from on high, if while thus laboring on earth he can say as did a poor man, who, when commiserated on account of his humble lot, said, taking off his hat, "Sir, I am the son of a king; I am a child of God, and when I die angels will carry me direct to the court of heaven"—O, when I have shown you such a spectacle, I will ask, "Is there not also dignity in toil?"

—Newman Hall.

* * *

WAR BABIES.

A year ago there was a determined effort in the belligerent countries to increase their population, and now the babies are coming in such numbers that the feeding, clothing and caring for them has become a serious problem. Who could wonder at this? There was never a more shameful policy than this of civilized nations turning the soldiers loose to augment the population, on the idea that men will be needed for war. But these babies will not be ready for war until 1930, by which time it is hoped that the terrible monster will be driven off the earth. But the problem is what to do with the babies, with dead fathers and poor or no mothers, a grievous weight if not a stain upon the population. In the meantime it is hoped some national plan will be devised for taking care of the innocent babies and raise them to virtue and diligence.—Exchange.



THANK OFFERING

EDITED BY MRS. MARY OLOKEY PORTER.
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HOW LONG SHALL I GIVE?

"Go break to the needy
Sweet charity's bread;
For giving is living,"
The angel said.
"And must I be giving
Again and again?"
My peevish and pitiless
Answer ran.
"Oh, no," said the angel
Piercing me through,
"Just give till the Master
Stops giving to you."

A THANK-OFFERING MESSAGE TO THE MISSIONARY SOCIETIES OF THE UNITED PRESBYTERIAN CHURCH.

This year nineteen hundred and seventeen brings our missionary societies to the thirtieth milestone of their Thank-Offering history.

The rapidly passing of the years is a call to stop and consider: Are we, as members of the missionary societies making progress in the Lord's work from year to year, or have we been going backward?

Are we more earnest in prayer for the work God has so manifestly give into the special care of the women of the church than we were thirty years ago—or do we pray less as we give more time to put forth efforts in pushing plans?

Are we striving more faithfully to bring the two-thirds of the women membership of our congregations who are not enrolled in our societies, into active service for the Master—or are we satisfied to leave them to their indifference and let the one-third of the women of the church support the work God has assigned to all?

Are we conscientiously, regularly and systematically practicing self denial from year to year in order to enlarge our contributions and Thank-Offering for the

work of the Women's General Missionary Society—or are we content with giving the same amount from week to week or month to month however long and loud may be the calls for enlarged gifts?

Listen to the exhortation of Scripture to God's people!

Consider how great things the Lord hath done for you. 1 Samuel 12:24.

Also consider what great things He expects us to do for Him in return.

Consider that He gave His best for us. Shall we not give Him our best in time, in talents, in means?

Last year—1916—societies gave \$77,646.29 as their Thank-Offering without the celebration of any Anniversary, without a special plea for more liberal offerings for some definite object, and without any special effort to procure large gifts from the few who have in the past helped so materially to swell the total Thank-Offerings.

If societies could give so generously one year ago will it not be with more prayer and more faith that we plan this Fall's "Ingathering," and make it a memorial day in our church's history—a time when all shall rejoice together over answered prayers, and over full \$100,000 poured into the Lord's treasury?

The beautiful "Story the Thank-Offering Blanks Tell for 1916"—should enthuse and stimulate every society to greater efforts for 1917.

Plan for an increase in number of givers: plan for the best program in which every society—Women's, Young Women's and Juniors should have a part: plan to give the uninterested ones something definite to do: plan to secure the hearty co-operation of pastors in all efforts and assure them that the Anniversary years when societies have given

their largest Offerings are the years when the church at large has given its largest average per member to the church's needs.

Keep in mind the recommendation of the Philadelphia convention—"That, in addition to the regular Thank-Offerings, the women of the church observe one week of thanksgiving, supplication and self-denial preceding the 'Ingathering Day' in the Fall of each year." Can it be that there is one society that will fail to carry out this recommendation and thus rob its members of the rich blessings God waits to give?

Find out the exact amount of your Thank-Offering one year ago—and aim to greatly enlarge it through the box offerings and through Senior and Junior Life Membership and Life Directorship fees.

In order that your societies may get full credit in the annual report of the General Thank-Offering Secretary, see that the blanks when sent you are carefully filled out as soon as your 1917 Offerings are all in, and send promptly to your Presbyterial Thank-Offering Secretary.

Be careful to report thus:

Regular Thank Offerings
Special Gifts
Life Membership Fees
Life Directorship Fees
Total

Watch for helps suggested in the Women's Missionary Magazine, and as far as possible prayerfully carry them into execution.

May God direct and bless your every effort for Him.

Very hopefully yours,

MRS. MARY CLOKEY PORTER,
Thank-Offering Sec. of Women's Board.

(During August a copy of the above was sent to the President of every Society.)

OUR "INGATHERING DAY."

No part of the year calls for deeper gratitude to God for His goodness than does the Fall season. In its provision for the body the granaries of the world give constant proof.

As the body is well nourished, the really grateful soul looks up to the "Giver of every good gift" and sends forth its song of praise and thanksgiving.

Could there be a more appropriate time of the year for Christians to unite in bringing together their Thank-Offerings and thus have parents and children rejoice with one accord in making the "Ingathering" time a real feast of gratitude?

Such a united observance of "Ingathering Day" will bring joy and happiness to the givers and receivers the whole year round.

May such joy and happiness come unto every United Presbyterian home during this Fall of 1917.

May "Ingathering Day" bring the greatly desired and the greatly needed \$100,000 Thank-Offering into the treasury of the Women's Board as an expression of gratitude to God for having so richly blessed our beautiful Thank-Offering movement for thirty full years.

WANTED A WOMAN!

A woman who can see things; who can feel needs; who can be stirred deeply by lacks; who will refuse to be complacent where chaos reigns; who suffers when good causes suffer; who says it is too bad about bad conditions, and who means to her heart's core what she says; who believes with all her might that bad things and dead organizations and lame methods and indifferent people and languishing enterprises and untouched opportunities need not remain such; who never despairs over any situation, where what ought to be is not; who hopes, always; who has insights; who sees the way out, or is out seeking the way; who dares to say, I know, on the basis of her faith; who is always sure, though never dead-sure; who spreads a contagion of hopefulness wherever she goes.

WANTED—A woman to see and feel and believe in things.

A woman who can do things, and does them every time she gets the chance; who, having seen a worthy end, works towards it, though it be ten thousand miles away; who cannot stand the re-

proach upon herself of good things left undone; who believes that anything worth believing in is worth working for; who marshalls forces, and produces forces where they are not at hand; who has a knack or is hunting for one; who, charged with energy, charges others; who puts ginger into all she sets at, and leaves out the mustard and vinegar; who is all on fire, yet never scorches people; who is humble enough to accept "nobody's business" as her business; who says: "Come on, let's do it!" and then does it, whether anybody comes or not; who takes hold, and lets go only for a new hold; who undertakes all she ought, neglecting to ask whether she can.

WANTED—A woman to do things, to do them hard and long and today.

One such woman or something like her in each Church! What could not the Church get accomplished? One is a host. There is no Church so dead that one such cannot bring it to life, and set it upon a divine ministry.

How is it in your Church? Perhaps the ranks are not so crowded but that you yourself might slip into this place?

—A Lutheran Leaflet.

Wanted: 80,000 United Presbyterian women with a clear vision of the work God calls them to do in the home land and in foreign fields!

Wanted: 80,000 women seeking to know God's will and looking to Him for strength to do it.

Wanted: 80,000 women whose hearts can be deeply stirred by the present urgent needs in all the mission fields.

Wanted: 80,000 women enrolled in the missionary societies as active members.

Wanted: 80,000 enthusiastic women advocating and supporting mission study classes.

Wanted: 80,000 women practicing self-denial in order to help build up the kingdom of Christ Jesus.

Wanted: 80,000 women wide awake to every opportunity to help evangelize their own communities.

Wanted: 80,000 women to lend a

helping hand to every good cause that calls for aid.

Wanted: 80,000 women with hearts so full of gratitude to God for the privileges of the Gospel that they will prove their gratitude with glad Thank-Offerings that others less blessed may learn to know Him and serve Him.

Wanted: 80,000 women helping by prayers and gifts to raise full \$100,000 Thank-Offering for mission work under the care of the Women's General Missionary Society as a Thirtieth Birthday Anniversary gift before the close of 1917.

Wanted: 80,000 women to have some part in adding names to the roll of Life Members and Life Directors through special Thank-Offerings.

Wanted: 80,000 readers of our wonderful Women's Missionary Magazine this year.

"HOW MUCH OWEST THOU?"

How much owest thou—Christian woman—of *time* for your Lord?

How much owest thou of *strength* for your Lord?

How much owest thou of *influence* for your Lord?

How much owest thou of *example* for your Lord?

How much owest thou of *intellect* for your Lord?

How much owest thou of *talents* for your Lord?

How much owest thou of *service* for your Lord?

How much owest thou of your *income* for your Lord?

On your knees day by day seek to know how much thou owest of—*Time, Strength, Influence, Example, Intellect, Talents, Service, Income.*

Then—under the guidance of the Holy Spirit—pay what thou owest in full, and claim the rich promises God waits to bestow upon you.

"All the worth of living—

Is loving, hoping, giving;

Love survives the breath,

Hope grows strong in death;

Gifts thy God returns to thee

With increase, through eternity."

NEVER SUCH NEED!

Never has there been such need of faith in the unseen God, as today!

Never has there been such need of confidence in an over-ruling Providence with individuals and nations!

Never such need of trust in divine help!

Never such need of reliance upon the assurance, "All things work together for good to them that love God!"

Never such a longing to know God's purposes concerning His movements as in the present age!

Never such world wide interest among God's people in intercessory prayer!

Never such desires to enter the "School of Prayer" with the Holy Spirit as Instructor!

Never such pouring out of wealth for the relief and uplift of others!

Never! No never! Such need of pouring tithes and offerings into the Lord's treasury, to make Christ known as the only Saviour of the world!

Never such an age of pleading God's promises! What does it all mean? Hear the voice of the Lord! "It is I! Be not afraid." "My grace is sufficient." "My strength is made perfect in weakness."

Pray and pray and keep on praying individually and unitedly that through the world's strife and turmoil God's name may be honored and Christ's kingdom may be advanced.

THE CONFERENCE FOR NEGRO WOMEN.

All who are interested in the progress being made by the women of the colored race will enjoy the following condensed report of the first missionary conference held exclusively for colored women in the Southern Presbyterian Church:

Just as the sun was sinking below the horizon September 16, 1916, on the lawn of the Stillman Institute, Tuscaloosa, Alabama, this song rang forth sweet and clear on the crisp autumn air:

"Lord I want to be a Christian

In my heart; in my heart.

Lord, I want to be a Christian

In my heart.

In my heart, in my heart.

Lord, I want to be a Christian

In my heart."

About one hundred colored women were gathered there at the opening session of the first Missionary Institute. During Institute week 155 women were enrolled from 16 towns in 6 different states.

They were largely an educated body of possible leaders for the future among their own people. Every morning promptly at 10 o'clock the auditorium of Stillman Institute, located one mile from town, was filled to overflowing with earnest inquiring women with note books and pencils, eagerly jotting down the rich things the lessons afforded them. The morning programs were largely educational and constructive, while the evening programs given at the Salem Church in Tuscaloosa, were inspirational.

At the evening meetings the music furnished by a choir of fifty voices was a special feature of the opening half hour, the selections being from songs of their own race. The intense feeling of personal responsibility for living more Christ-like lives was specially voiced in one song they sang with greatest fervor and earnestness:

"It's me, it's me, O Lord!

Standing in the need of prayer.

It's not my sister, it's me O Lord!

Standing in the need of prayer.

It's not my brother, it's me O Lord!

Standing in the need of prayer.

It's me, it's me, O Lord!

Standing in the need of prayer."

The Federation of Women's Boards, heartily welcomes this first Negro Institute to its list of Summer Schools with the hope that many others may very soon be added to the number in both North and South.

A CHALLENGE TO CHRISTIAN WOMEN.

A Message from the Executive Committee of the Federation of Woman's Boards of Foreign Missions of North America.

In these crucial days which are testing the character of all men and women, when the political and moral life of our nation is imperiled, we must face the fact that our missionary enterprises

stand also in grave danger. With the appeals from the Red Cross and other relief organizations, to which our hearts eagerly respond, many a woman feels that the missionary cause must give way for a while to these other emergencies. But the result of such turning away of regular gifts upon which the Boards have depended would result in a crippling of established work and a loss of ground which would be nearly or quite irrevocable. It is time to send out a word of warning.

The new need must not be met at the expense of the old.

The history of missions shows that times of great national crises were also times of great missionary activities. To cite only a few out of many:

The American Board sent out its first missionaries during the war of 1812. The Woman's Missionary Union was born in 1861 midst the throes of the outbreak of the Civil War, and in the decade following nearly all the leading Woman's Boards were organized. During these last three years England has maintained all its missions and a

Canadian Board had the largest receipts last year in all its history.

Women, the challenge comes to us. We must hold fast to the work to which God has appointed us. The great lesson of the war is that true Christianity has been lacking. To give Christianity to all the world is the supreme task of the church, and have not we women dedicated ourselves to this task?

In the special meeting of the Federal Council held in Washington in May, Dr. John R. Mott and Dr. Robert E. Speer uttered stirring words calling to a larger work of evangelism than ever before. Never were there such challenging opportunities as today. Africa and Asia stand at the crossroads. *Today* we can lead them to Christ if we are faithful, but it may mean at such cost as we never have dreamed.

The challenge is calling us to a greater unselfishness—yea, to sacrifice, and it is leading us out to a larger service than we have ever been capable of in the past.

How will you meet it? How will I?

MRS. J. H. MOORE,

President of the W. B. F. M. of N. A.

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LIFE ANNUITY BONDS.

The Sterling Convention of the Women's General Missionary Society instructed its Board to issue four classes of Life Annuity Bonds, viz:

Class 1. When the annuitant is under forty years of age, pays 4½%.

Class 2. Where the annuitant is between forty and fifty years of age, pays 5%.

Class 3. Where the annuitant is between fifty and seventy-five years of age, pays 6%.

Class 4. Where the annuitant is seventy-five and over, pays 7%.

Annuitants may designate the principal of the bonds for the use of any department of the work of the Women's General Missionary Society they prefer.

Church women should buy bonds that will support the work of the women for women after the annuitant has gone to her reward. For further information address Mrs. H. C. Campbell, 6410 Beacon St., Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

**AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT
FAIL TO TRY."**

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.

Miss Edna Jean Giffen, Cairo, Egypt.

Miss E. Margaret Rogers, Frenchburg, Ky.

Miss Eleanor W. Maconachie, Pathankot.

Miss Ruth M. Eddy, Cairo, Egypt.

Miss Christianita Totten, Henderson, N. C.

NEW Y. W. SOCIETY.

Argyle Presbyterial, East Greenwich
Y. W. M. S., 13 members; President,
Miss Margaret Murdock.

THE SUCCESS WE WOULD BE.

What a soul-inspiring word is success! In it you can see great deeds accomplished, telling inventions made, high honors gained, time-honored speeches given, decisive victories won, nations and countries conquered for good. Who but wishes to be an actor in some form of success!

The pity is, not that so few comparatively gain success, but that so many might who do not. This, not because of inability, but more from lack of stability. What young person of even average ability but would be worth while in the world! How we thrill when such names as Cary, Judson, Florence Nightingale, Clara Barton, Lincoln, Gordon, Livingston, Watson, Francis Willard are mentioned! The honor roll is so long. Were these and others of their kind of exceptional ability? Perhaps so, perhaps not. One thing we know, they were successful. History affirms this. They had a purpose in life and fulfilled it.

There are two kind of "would-be's" in the world: Those who would be and are and those who would be and continue to be would-be's. Success does not come by chance. Just here lies the secret. Success or failure is in us. We cannot hide behind our ancestry. The young man who won all the oratorical honors recently in Columbia University was a

Zulu from South Africa and won in spite of his forbears. Neither can we attribute our failure to our surroundings. Three of the prominent prizes awarded by Columbia University were won by the son of a heathen African king still a bushman. We make or mar ourselves.

It is well for young people to dream of future achievements. Most wonderful discoveries have been made by such as they. Inventions have sprung from such lives. Great explorers have at one time dreamed. Orators, teachers, missionaries of note—many of them have indulged in visionary thoughts. But day dreams like night dreams fade quickly unless they are captured and held. They must be tried out.

Many young women are desirous of being useful in the Kingdom. They think of what they will be by and by. But some day they are rudely awakened by the knowledge that the one time dream is far from fulfillment. They have not persevered to a finish. If we would succeed we must have grit. Even the most brilliant persons fail if stability is lacking. Is there a Young Women's Society a failure because having had a dream is far from fulfillment. They you ever hear a new organization speak of what it is going to do and immediately forget all about it? Many societies unwittingly deliberately plan defeat when uncertainty as to success is harbored. If we will we can be. If we would be a success, we must continue unto the end.

IDA B. LITTLE.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

THE CHILDREN IN TRAINING FOR CHRISTIAN MISSIONS.

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still
It moved and yielded to my will.
I came again when days were passed,
The bit of clay was hard at last,
The form I gave it still it bore,
And I could change it never more.
I took a piece of living clay
And gently formed it day by day,
And worked it with my power and art,
A young child's soft and yielding heart.
I came again when days were gone,
It was a man I looked upon.
He still that early impress bore,
And I could change it never more."

In this age of our Church's history we are all convinced that the work of missions is not a skirmish but a campaign. We can not carry on the work of the evangelization of the world unless we are "prepared," we must plan our training camps and drill our recruits to fight to a finish in the greatest war which can ever be planned.

The cradle is the place to begin such drilling, the home should foster and protect the highest ideals and as the child passes through the different stages of growth his imagination should be filled with accounts of brave deeds and great lives of the famous Bible characters. The Sabbath day should be a time of delight to the child in a Christian home, where the demand, "tell me a story," is met by the mother and father in such a way as to cause the children to, unconsciously, grow up to devote themselves to God.

It is a sad fact that today the tendency seems to be to pull away from the Bible, to seek recreation in any form on Sabbath afternoon rather than quiet study or meditation on God's word. Even

Christian parents seem more and more to be allowing their children to turn away from the church after Sabbath School, giving permission for them to do as they please, take a walk, go home to read a lively story, or, more distressing still, play games of ball, croquet, tennis, etc., instead of making them regularly occupy the family pew. Parents often plan for pleasure in auto-mobiling, picnicing, visiting friends during church hours and in cities where there is "open Sunday" even the movies have a part in the entertainment.

It is time we arouse from our lethargy and see what the results will be on the lives of our children and in the life of the church. God has given us this definite task to do. We can not get away from the command, "Go ye into all the world and preach the gospel to every creature." The call is insistent, imperative and the time is now especially ripe for concentrated activity on our part to do God's bidding.

Missionary instruction is important for the child's sake as much as for the sake of future missions. The best way to save a child's soul is to get the child interested in some one else's soul. To nourish a missionary spirit is to expand, enoble and enlarge the whole spiritual life, for where such training has been in force and simple facts about the awful needs of pagan homes and hearts are fed the children for daily food and thought and tonic of self-denial, the habit is early formed of looking beyond personal comfort and pleasure and their sympathies are aroused to actively endeavor to help this condition. Very few children will fail to respond to influences of good; early childhood is un-

doubtedly the time for systematic and sensible instruction on the subject of missions.

At an early age children are taught the "Lord's Prayer," either at home, in Sabbath or day school, but as Dr. Charles Watson points out, we can not conscientiously pray this prayer which Jesus taught His disciples if we do not believe in missions. We can only repeat three of its petitions and we must even change the first word *our* to *my*, making it the most selfish of prayers:

My Father Who art in heaven, give *me* this day *my* daily bread, forgive *me* *my* debts, lead *me* not into temptation, but deliver *me* from evil.—Amen.

Do we want to pray this prayer? Do we wish to have our children pray such a prayer? No, no a thousand times. Jesus blessed the little children and after He had blessed them He turned to His disciples and said, "Feed my

lambs." His "lambs" fed on the sacred word of God, with its precious promises stored in heart and memory will not shirk enlisting in the King's army but will be ready to go on the "firing line" at the first opportunity. Let us hold before the eyes of our growing boys and girls the Christian life as it should be, filled with happy, loving service for others, teaching them to give to needy humanity unselfishly of their time, talents, money or themselves: giving cheerfully, lovingly as "unto the Lord."

"An angel paused in his onward flight
With a seed of love and truth and right,
And said, Oh where shall this seed be sown
Where 'twill yield most fruit when fully
grown;

To whom can this precious seed be given
Where 'twill bear most fruit for earth and
heaven.

The Saviour heard, and said, as He smiled
Place it at once in the heart of a child."

A SPLENDID OFFER.

We are in receipt of a most generous proposition from the Editor of the *Missionary Review of the World*. We can give our readers an opportunity to subscribe for the *Missionary Review of the World* and our *Women's Missionary Magazine* for the sum of \$3.00 per year.

All subscriptions for this club offer must be sent to Miss Hazel Flagg, Treasurer of the *Women's Missionary Magazine*, Xenia, Ohio. Subscriptions to the *Missionary Review*, unless further notice, must be NEW. But new or renewal subscriptions will be taken for the *Women's Missionary Magazine* in this splendid offer.

<i>Missionary Review of the World</i>	\$2.50
<i>Women's Missionary Magazine</i>	1.00
	\$3.50
Both for One Year	\$3.00



FOREIGN MISSIONS



MRS. H. C. CAMPBELL, Secretary.
6410 Beacon Street, Pittsburgh, Pa.

EGYPT.

Letter from Miss Anna Y. Thompson tells us that Dr. Hunt and family accompanied by Miss Sadie Thompson, Miss Katherine Krudenier and the Misses Hamilton and Peebles, short term workers, are on their way home, booked to arrive in San Francisco September 5. Earnest prayer is being offered for their safety.

Miss Margaret Smith, of the Orphanage, is ill in the Deaconess' Hospital, Cairo, and Miss Atchison of the Girls' College is also suffering from neuralgia. All the others in fair health.

The report of the Location Committee shows the dearth of workers and the eager longing for the arrival of the missionary party, as so many places are filled "until the arrival of Miss —."

Board called to Rev. J. H. Boyd to buy five acres of land across the boulevard from the rear entrance to Tanta Hospital for the sum of \$12,500.00. Association requested us to secure this land and erect our Girls' Boarding School thereon when war conditions will permit. Dr. C. R. Watson visited the plot and strongly advised its purchase.

All assert that we will have little difficulty in disposing of our present site as it is in such a fine location in the centre of the city. We are glad that our school will have five acres instead of half an acre of land. New plans will of course be prepared.

Rev. W. F. Coventry is still in Columbia Hospital, but is slowly improving. Dr. and Mrs. Grant are in Canada. The doctor is much better but Mrs. Grant is not very well.

The Egyptian Association has requested the boards to establish kindergarten departments in all their girls' schools. To that end a request was sent that Miss Katherine Graham who has

served as kintergartner in Alexandria, with great acceptance, be appointed as Superintendent of the entire work. The same mail that brought the action of Association carried an announcement of Miss Graham's marriage. As her appointment is therefore improbable we must look elsewhere for a competent missionary to take up this long desired work.

INDIA.

Letters from the Misses Strong and Bennett tell of the health of our workers. All who were ill are improving. Dr. Simpson has reached her home in fair condition.

The Crawfords have also arrived, but Mrs. Crawford is in very poor health.

The Porters are in their new home in Wooster, Ohio.

Money for purchase of land for the Kate Corbett Memorial has been sent to Mr. Ayers, treasurer.

Home for women is progressing nicely. Building, it is hoped, will be ready for occupancy this winter.

We are expecting the account of the marriage of another of our Miss Sahibas every mail. Will tell you all about it when announcement reaches us.

SUDAN.

The Misses Dight and McKeown were in Egypt on vacation when last heard from.

Girls' School, Khartum North, to open September 1st. Magazine Committee has very generously provided the money for the purchase of a new safe in which to keep the money and account books of this school.

August 22nd. At this date no permission has yet been received for the entering of our missionary parties into their respective fields. The names of

those for whom the women of the church are responsible are as follows:

India: new, Miss Kate E. Spencer, Miss Sara Moore. Returning, Miss Elizabeth McCahon.

Egypt: Returning, Miss Helen Ferrier, Miss Roxy Martin, Miss Elsie French, Miss Leota Cabeen. New, Miss Beulah Chalmers, Miss Mary Thompson, Miss Margaret Brown.

Sudan: Returning, Miss Elsie Grove.

The salary of one of these new workers has been pledged. We will be glad to hear from individuals and societies who desire to assume the support of a missionary either as a whole or in part. Let daily prayer be offered for all our missionaries but especially for those who expect to brave the dangers of the sea in the near future. Pray for an infilling of the Spirit upon our whole church that the offerings of lives and money may be adequate to the needs of the fields.

NEW WILMINGTON CONFERENCES.

According to custom a conference continuing three days was held in the college building between outgoing missionaries and members of Foreign and Women's Boards, opening August 8.

The Foreign Board was represented by Dr. Cleland, Drs. W. B. and W. M. Anderson and Rev. James K. Quay. All regretted the absence of the foreign treasurer, Mr. Latimer, and other members of Foreign Board who were detained at the last moment. Mrs. George Moore, editor of the Women's Missionary Magazine, and eleven members of Women's Board represented the work of the W. G. M. S.

At the opening meeting Dr. W. B. Anderson presented the following program, announcing that no one had been requested to make addresses, so that all discussions would be of the most informal character and every one feel free to take part. Opportunity was given to ask questions at the close of each subject.

PROGRAM

MISSIONARY CONFERENCE

New Wilmington, Pa., August 8-10, 1917.

Wednesday, August 8

Morning Session:

THE COMMISSION AND THE PROMISE.

10:00—Devotional.

10:15—Introductory Statement.

10:30—The Missionary Commission.

11:10—The Master's Promise.

11:50—Devotional.

Afternoon Session:

CO-OPERATION WITH THE BOARDS.

2:00—Devotional.

2:15—The Board of Foreign Missions.

2:45—The Women's Board.

3:15—The Use of the Manual.

3:50—Devotional.

Evening Session:

8:00—Address and Evening Prayer.

Thursday, August 9.

Morning Session:

THE MISSIONARY AND MONEY.

10:00—Devotional.

10:15—Foreign Board Finances.

10:40—Women's Board Finances.

11:05—Special Objects.

11:30—Salary and Allowances.

11:50—Devotional.

Afternoon Session:

THE FIELDS.

2:00—Devotional.

2:15—The Task in Egypt.

2:45—The Task in India.

3:15—The Task in the Sudan.

3:45—Devotional.

Evening Session:

8:00—Social Hour in Hotel.

Friday, August 10.

Morning Session:

"KEEPING FIT"

10:00—Devotional.

10:15—The Care of the Health.

10:45—Intellectual Improvement and Relaxation.

11:15—Spiritual Vigor and Growth.

11:45—Devotional.

Afternoon Session:

PROBLEMS IN SERVICE.

2:00—Devotional.

2:15—The Language.

2:40—The Native Church.

3:05—The Non-Christian.

3:30—True Success.

3:50—Devotional.

Representatives of our three fields were in attendance. Every one of the fifty odd persons seemed to be in the spirit of prayer and devotion, all eager to give and to gather every item of help and information on the subjects presented in the comprehensive program.

We wish that space would permit outlines of the excellent addresses which were given upon every possible phase of our foreign work. We are confident that a rich blessing will be poured out upon our whole church in response to the many earnest petitions which were offered at the Throne. The new missionaries expressed themselves as having been much helped by the amount of information received and by the close fellowship enjoyed with the returning missionaries.

On the evening of August 10, the regular New Wilmington Conference opened in the Tabernacle. Arrangements had been made assigning missionaries to the Hillside, Music Hall and the Hotel, thereby giving the different groups of delegates opportunity to meet and become acquainted with real live people who had really been at work in either India, Egypt or the Sudan.

The regular Bible hour at 8:30 a. m. in the Tabernacle was conducted by Rev. Lewis Chafer. His topic being "The Spiritual Man." He is a very convincing earnest speaker, being able at all points to clinch his arguments with a "thus saith the Lord" and quoting the chapter and verse from which he derived his logical conclusions. Miss Anna Milligan was Dean of Mission Study Classes, which met from 10 to 11 a. m. daily. The book taken up was "The Lure of Africa."

11:10 a. m. was the daily hour on week days for the discussion of popular subjects. Mr. Foster, of Philadelphia, giving several addresses on Personal Work and Rev. Dr. Frederick Agar giving two addresses, one on "Church Finances" and the other on "The Holy Spirit." Both of these gentlemen brought messages to large audiences fresh from their personal experiences, which, glorified and magnified God and stirred up the hearts of all who heard. Afternoons were all

given up to rest and recreation. Every one wore a pasteboard medal with his name and address written thereon. This entitled the wearer to entrance into the tabernacle and the dining room. Saturday afternoon a reception to everybody was held on the lawn at the Hillside. An enjoyable time was had, every one got acquainted and refreshments served.

Vesper services every evening at 6:45 on Hillside lawn at which Mrs. Alice McClure, the Misses Milligan and Mary J. Campbell, Messrs. Fraser, Foster and McMillan, Rev. J. H. and Mrs. Stewart, were the speakers. The subjects were as various as the speakers but all breathed the same consecration and devotion to the Master and to those for whom He died.

Evening meetings in the Tabernacle were very popular and always crowded. We shall not attempt the impossible by trying to give even an outline of the soul stirring addresses by our own Mr. Fred McMillan, of Des Moines, or Dr. Tom Lambie with his pictures of the Sudan, of the "Reasons why I go as a missionary" by the new recruits, or the Presentation of Missionary Scenes from Life" by the returning missionaries. Neither can I describe the scene when scores of people walked up to the platform to declare their acceptance of and allegiance to Jesus Christ or the other evening when a large number of young people publicly volunteered by the same token for foreign service. No one could picture these things adequately. One had to be there to really know. Sabbath is always the "great day of the feast." On August 12 Dr. McClurkin, of Pittsburgh, gave two sermons whose power was augmented by the fact that he has not been able for regular service for several months and came in spite of all to tell us what to do "When ye pray."

The next Sabbath our own Dr. C. R. Watson was the preacher. He spoke as only an eye witness could of the terrible war in Europe and the things he had seen and heard. We hope his sermon will be printed.

A notable evening at the Hillside was the "Birthday party" of the Conference. Here all the missionaries stand in line to shake hands with the hundreds of

people who come to do them honor. Refreshments were served, psalms sung, addresses made and prayers offered and all felt that it had been good to be there.

Camp Suegin entertained a large number of young men who live in tents, study mission works, attend meetings, do all sorts of "stunts" and had a grand time generally, but best of all, a large number of them publicly confessed Jesus Christ as the Captain of their salvation. Time and space fail me to tell of the Young People's Bible Hour, lead by Rev. Neal McClenahan and Dr. C. R. Watson, or the Pastor's Section led by Dr. Huber Ferguson and all well attended.

Of the special meetings for volunteers on Sabbath morning and the "Say So" meeting in the Chapel meeting Sabbath afternoon. We close by the statement that to a great many a great blessing came in answer to the earnest petitions offered in the prayer room and by all the different prayer groups which met every night in their several dwelling places. Saints were edified, sinners were converted and the triune God honored by the twelfth New Wilmington Conference.

By "ONE WHO WAS THERE."

TEMPERANCE DEPARTMENT.

Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Avenue, Pittsburgh, Pa.

ONE THOUSAND MILLION HEATHEN SOULS.

1
10
100
1,000
10,000
100,000
1,000,000
10,000,000
100,000,000
1,000,000,000

One—without light.
Ten—in the night.
One hundred—know not what to do.
One thousand—are weeping.
Ten thousand—are seeking.
One hundred thousand—awaiting God's truth from you.
One million—are dying.
Ten million—are crying.
One hundred million—outstretching their hands to you.
One billion—perishing, what will you do?

Two thousand million—hands outstretched to you.

Two thousand million—eyes piercing the darkness through.

Two thousand million—ears waiting His message so true.

Two thousand million—feet treading that darkest night.

One thousand million—souls waiting for Gospel Light.

—Chas. L. Slater.

According to Dr. W. E. Biederwolf, of the Federal Council of the Church of Christ in America, in a report made last year, we spend our money for various objects, as follows:

All missions	\$ 12,000,000
Chewing gum	21,000,000
Patent medicines	80,000,000
Soft drinks	120,000,000
Confectionery	200,000,000
Automobiles	500,000,000
Theatres	750,000,000
Jewelry	800,000,000
Tobacco	1,200,000,000
Intoxicating liquors	2,000,000,000



MISSION STUDY TEXT-BOOKS AND HELPS, 1917-1918.

Foreign—Senior.

An African Trail. Board, 57c.; paper, 35c.
How to Use "An African Trail," 10c.; postage, 2c.

Foreign—Junior.

African Adventurers, 30c.
Teacher's Guide for "African Adventurers," 5c.; postage, 1c.

Home—Senior.

Missionary Milestones. Cloth, 57c.; paper, 35 cents.
Teacher's Supplement for "Missionary Milestones," 5 cents.

Home—Junior.

Bearers of the Torch, 30 cents.
Teacher's Manual for "Bearers of the Torch," 10 cents.

Statistical Report, 15 cents.

Women's and Young Women's Envelopes, 25c. per hundred.

Junior Pins, 35c. each; \$3.50 per dozen.

We repeat the offer of last month, a "How to Use" with every order of six copies of "World Missions and World Peace," paper edition; and "World Missions and World Peace," cloth edition, 50c., until supply is exhausted.

We have closed out our supply of "Old Spain in New America" and will not carry it longer in stock.

In taking an inventory of our shelves recently we find we are over stocked with "Cap'n Pratt" and "An Egyptian Princess." These booklets are listed at 5c. each, or 50c. per dozen. We will offer them for the future at 30c. per dozen. They would be suitable for prizes or gifts in Junior societies and Sabbath School classes.

The following presentations are sug-

gested for the autumn public meetings:
Mite Box Convention (with song), 5c.

Children of the Kingdom, 10c.

Voices of the Children, 10c.

Curious Cradles from Many Lands, 10c.

The Junior's Dream, 5c.

Pros and Cons of Foreign Missions, 3c. each; 30c. per dozen.

If They Only Knew, 5c. each; 6 for 25c.

Through the Open Door, 5c. each; 25c. per dozen.

NOTICE.

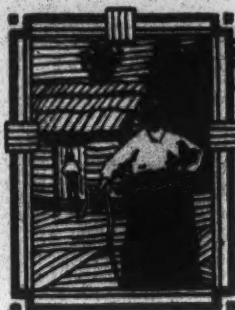
The Statistical Reports are ready for sale and may be had at the Literature Department, 904 Publication Building, Pittsburgh, Pa. The price is fifteen cents per copy.

MRS. D. J. BROWN,
Statistical Secretary.

The Women's and Young Women's envelopes that were formerly 20c. per 100 are now 25c. per 100.

The increase in price on these supplies is not that we may have additional revenue, but because the cost to us is so much greater that we must try to guard against financial loss.

The wireless connection—prayer—which links up the worker on the field and the supporter at home, is inexpressably valuable to the salvation of over three million perishing souls. We shudder with horror at the loss of temporal life amidst the thunders roar on the battlefields of Europe, but are able to contemplate with complacency the eternal death going on so quietly in the darkness of Africa. Let us awake and clasp hands across the seas and lift up Christ to them who know Him not, and who cannot know Him except through *you and me*.



FREEDMEN MISSIONS



MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkesburg, Pa.

The schools are all closed for the Summer vacation and many repairs are being made at many of the stations. A new water system is being installed at Prairie, which, when completed, will supply the dormitory and school with plenty of good pure water.

A new roof has been put on the Jubilee Hospital and the Superintendent, Miss Johnson, reports a number of patients in for treatment. In fact there were more patients treated in July than at any time since the hospital has been opened. One of these cases was a dear little baby, who was left in the railroad station by some one and sent to the hospital until it would be claimed. The city bore the expense while there and it was taken to the country and placed in a good home when removed from the hospital.

The school house at Athens has been painted within and without and everything made ready for the opening in September.

The new dormitory at Miller's Ferry is being pushed as rapidly as possible. The lumber has to be hauled ten miles and it will take two or three car loads. The people with teams have promised to haul some of this as their contribution. By doing this they will be able to save several hundred dollars.

I am sorry to report that Miss McDill, who has been the Matron of McDill Home for so many years, has resigned her position on account of ill health. That the very choicest blessings may follow her, is the prayer of every member

of the Board. Dr. McGranahan has secured Miss Burkardt to succeed Miss McDill and as she comes highly recommended we feel she will do well in this place of service.

Miss McCahon, who has been ill for some time has improved and is now able to take up her work. She reports 75 visits made during the month and 5 meetings.

Mrs. Cotton, of Canton Bend, reports that more efficient work could be done there if she had a new sewing machine. The two they have are old and pretty nearly out of commission. Here is a good chance for some live person to make a much needed contribution!

The groceries received from the First and Sixth churches, N. S., Pittsburgh, were a blessing to the community; for food was scarce at this point last Spring. This year the crops give promise of at least plenty of corn and we hope the people will have enough to eat. A box of second-hand clothing from the First church was also much appreciated and very useful. Many thanks!

Miller's Ferry is very grateful for a nice box sent by the Young Women of Shadyside. These same Young Women sent boxes to other stations also and I am sure they were appreciated.

There are the twelve stations, 46 workers, hospitals and dormitories to be maintained and many societies not interested in this department. My I not bring home to you a vision of the need? It takes at least \$25,000 a year to run the department. Societies last year contributed about \$5,500. Was yours among the slackers? If so, determine now; that never again will you appear in the Statistical Report with no contribution to the Freedmen's Department.

FIELD SECRETARY NOTES.

By Miss Kate A. Hill, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians' two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Westminster Hall, Witherspoon Building, first Thursday of every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

In the trysting place of every member of the missionary societies, an hour every week spent in prayer for an outpouring of God's Spirit on the Church at home and our mission fields in the north, south, east and west, in our great cities, in India, Egypt, and the Sudan.

"Stir me, oh! stir me, Lord! till all my heart
Is filled with strong compassion for these
souls;

Till thy compelling "must" drives me to
pray;

Till thy constraining love reach to the poles,
Far north and south, in burning, deep desire;
Till east and west are caught in love's great
fire."

2 Tim. 1:6.

Vacation is over and we are ready to begin in earnest the work for the year. With the exception of ten days at Tarkio Conference I have been with my father. He will be eighty-eight before you read this. I need not tell you how we have enjoyed the weeks together.

I am glad to report a very good interest in the canvass of "Things to do." I am convinced our women do like to do things. The Presbyterials of Albany, Argyle, Delaware, Big Springs, Cedar Rapids, Rock Island, Monmouth, Pittsburgh, are at work, also the societies in Kansas City, Kans., and Kansas City, Mo., and the four churches in St. Louis. It is also spreading in Iowa and College Springs Presbyterials and some individual societies have taken it up to begin in September.

The reports are coming in now every day. The success of the canvass depends on the preparation made by the com-

mittee in charge. In Kansas City, Mo., the committee spent one whole day in arranging the work of the canvass. Every woman, young and old, of the congregation, whether a member of a missionary society or not was assigned to a member of the society to be canvassed with the little blank with fifteen "things to do to strengthen the cause of missions."

"It is just the thing our society has been needing. It has done for our society more than any thing we have ever tried," writes one enthusiastic president. "This canvass has helped our society and if we hold to our pledges will help us to a better year's work." These are some of the testimonies of the canvass that have come to me. I hope that before our next meeting in Pittsburgh every society will have taken this up.

Please let me hear from you at once as to blanks and instructions. The result that will mean most is the number of prayer cycles that have been secured and placed in the hands of the members. No one can estimate the value of this. Again, I want to tell our women of this prayer cycle and to urge its use daily. It is so complete and helpful.

Now, just a word to you who have completed your canvass, Philadelphia, Allegheny, Monongahela, Hudson, New Jersey, and elsewhere. Are you each one remembering your pledge? Did you get your prayer cycle? Are you using it daily? Is your subscription to the Magazines paid. Don't depend on your magazine agent to come after you! Are you more regular in your attendance? Did you increase your monthly offering? How about your Thank-Offering? Its to be \$100,000 this year, you will remember.

There have been so many calls this summer. The Red Cross, the Young Men's Christian Association, the local calls and the call of our country have been so loud and insistent. They are all good and worthy but the call of the mission fields have never been so clear and definite for that which you have pledged to give.



HOME MISSIONS



MRS. WM. S. COOK, Secretary.
1201 Sixth Avenue, Beaver Falls, Pa.

COUNCIL OF WOMEN FOR HOME MISSIONS AND PRESENT DAY NEEDS.

The Council of Women for Home Missions realizes the obligation to give if possible new expression to its service in keeping with the peculiar opportunities and demands of the hour. It passionately desires to do its part in impressing the reality of the church of Christ as an everyday factor in the life of people who bear the burden of loss or labor for our country.

We would have all—everyone—to the least and most distant in the land feel the strong, warm life of a church that can march and toil, sweat and bear burdens and brave dangers and minister healing, as well as enunciate those upholding truths by which men live and endure.

To this end the Council recommends:

First—That, in view of the fact that large number of young men are at present in army camps, or have been ordered to detached service, such as bridge guarding, protection of factories, and so forth, the Council urges upon the women of the missionary societies that they feel keen responsibility for the welfare of those young men who are in their immediate vicinity, and that they use every endeavor to stimulate their own church and churches in their community to active co-operation in providing reading matter, games and comforts for these men, and such social life and religious training as will protect them from evil influences.

Second—That to meet this need the church parlors may be made homelike and provided with books, stationery and so forth, and that they may at all times be open to those young men for reading writing or for entertainment: that these be in the care of such mature and trained

people as shall be able to help those who come.

Third—That, as our foreign tongued people are now unusually sympathetic and susceptible to American ideals and Christian effort, the work of the Boards among them shall be given eager and full support, that this wonderful opportunity of bringing them the appeal of Christianity and patriotism may not be lost. The women of our societies and the young women of the colleges are urged to express to foreign tongued women the sympathy and understanding of Christian people at this time of anxiety and perplexity and to assist them practically through the teaching of English, home economics and sanitation.

Fourth—That, as the demand for certain classes of labor has brought hundreds of thousands of Negroes into new localities unaccustomed to minister to the peculiar needs of these people, and as their migration (stimulated by others) imposes many hardships and dangers upon them, the Council urges the Boards to take whatever steps are possible to meet this emergency and suggests also the need of strengthening all their Negro work at this time, when they are faced by so much that is difficult and bewildering in their civic relations.

Fifth—That, as the work of Home Missions is one of the greatest patriotic assets of the country and in view of the irreparable loss that would ensue if the Boards turned aside from the work to which they are committed, the Council urges missionary societies while taking a full part in promoting Red Cross activities in their localities not to divert gifts and work of their missionary societies to other purposes.

Sixth—That Home Mission women use their influence in maintaining the stand-

ards of hours and conditions of labor for women and children that are in line with the best social economics, that the gains already made in legislation along these lines may not be lost.

Seventh—That the Council would re-emphasize the necessity already brought before the public for the careful use and conservation of food and the suppression of personal extravagance.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 216 Watsonia Blvd., N. S., Pittsburgh, Pa.

July 3, 1917.

The regular meeting of the Board was held July 3rd, 1917, Mrs. Sands presiding.

Regular reports received and approved.

A gift of one thousand dollars (\$1000.00) was reported having been received from the estate of Mrs. Catherine Jamison Dickie for a ward in Tanta Hospital.

By action of the Board it was decided to purchase five acres of land on the outskirts of Tanta.

Rock Island Presbytery pledges \$100 annually toward salary of foreign missionary.

With regret the resignation of Miss McDill, of Knoxville, is accepted.

Miss McDill has been in Knoxville for thirty-five years and will be greatly missed in the work there.

Beaver Valley Presbytery has taken a room in the new dormitory at Miller's Ferry.

Mrs. Theresa Lippert has been appointed to the new work in Oakland, Calif., for a period of four months.

Mrs. Elizabeth Trimble and Miss Jane Kerr have been engaged for office work in the Board Rooms.

Miss Patrick has been appointed matron at Miller's Ferry and Miss Della Harris matron at Arlington for this year.

July 17, 1917.

The regular meeting of the Board was held July 17, 1917, Mrs. Sands presiding.

Devotions were conducted by Dr. Weidler who afterward gave a talk on the work at Frenchburg.

A communication was received from Mrs. J. T. Logue in which she tendered her resignation as Convention Secretary. This resignation was accepted with sincere regret.

The Temperance Secretary reported 10,000 pledge cards have been secured and ready for distribution.

The Foreign Secretary reported that the Joint Conference of the Boards and the missionaries will be held in New Wilmington, August 8 and 10.

Mrs. Campbell and Mrs. Porter are appointed delegates to the Young People's Conference at New Wilmington with Mrs. Cook and Miss Reed as alternates.

The Foreign Secretary reported that according to the action of the Egyptian Mission regarding the Ure legacy, 700 pounds is to be used for additional land in Assiut, and the remainder is to be divided equally between Assiut and Tanta Hospitals for the treatment of ankylostomiasis.

The Committee on Life Directorships was instructed to have five hundred letters printed.

A deed for two acres of land at Miller's Ferry has been received from Judge Henderson for which the Board is very grateful.

The Thank-Offering Secretary reported the new responsive service will be ready in August.

The Parsonage Secretary reports final payment had been made by the Hutchinson Congregation on its parsonage loan.

MRS. D. J. BROWN,
Cor. Sec. pro tem.

STUDY FOR THE MONTH.

OCTOBER.

YOUNG WOMEN IN MISSIONS; JUNIORS;
LITERATURE; THANK-OFFERING.*"He that winneth souls is wise."*

Bible Reading—Psalm 25.

Roll Call—Current events in missions.

"Nothing is more needed in all missionary aggressive enterprise than the three grand conditions—knowledge of the field of work, sympathy with the worker, and a prayerful interest in the work. When these are secured, lives are offered and gifts pour in without special appeal and without cessation."

Topics for Study—

Young Women in Missions.

1. The sovereignty of Christian Young Womanhood.
2. Qualities in leadership.
3. Living our own lives, or individuality.
4. The useful member.
5. Upholding our representatives.
6. The prayerless Young Women's Society.
7. Missions is the greatest living issue.

Literature.

8. Literature in Missions a potent factor. Real leadership is trained leadership, and training involves study.
9. Unending prayer.
"We are in the midst of a spiritual conflict, and prayer is the determining factor in that conflict."

Juniors.

10. The children in training for Christian Missions.
Do we grasp the significance of this extensive missionary movement among those who are to exert such a commanding influence in the future?
—Responsibilities of Today.

The Thank-Offering.

11. Its place in the home, and its distribution by the Women's General Missionary Society.
12. The American Bible Society.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon Rev. H. T. Jackson
Sinnasho, Oregon Rev. W. A. Matthews
Tama, Iowa Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Sinnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Benzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian), Pittsburgh, Pa.
Miss Harriet Romig, Rankin Districts, (Italian), Wilmerding, Pa.
Miss Elizabeth Reynolds, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, St. Joseph, Mo.
Miss Elizabeth McMillan, Sears Mission, Rock Island, Illinois.
Miss Edith Warnock, San Antonio, Texas.
Miss Aulora McIntyre, Gary, Ind.
Miss Irma G. Allen, Fresno, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Elizabeth Eakin, (Italian), Butler, Pa.
Miss Anna C. Parr, Quincy Mission, Pittsburgh, Kans.
Miss Theresa Lippert, Oakland, Cal.

MOUNTAINEER.

Rev. Albert Greer Weldler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weldler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Mrs. T. E. Crooks, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.
Miss Violet Maltby, Frenchburg, Ky.

FREEDMEN'S MISSIONS.

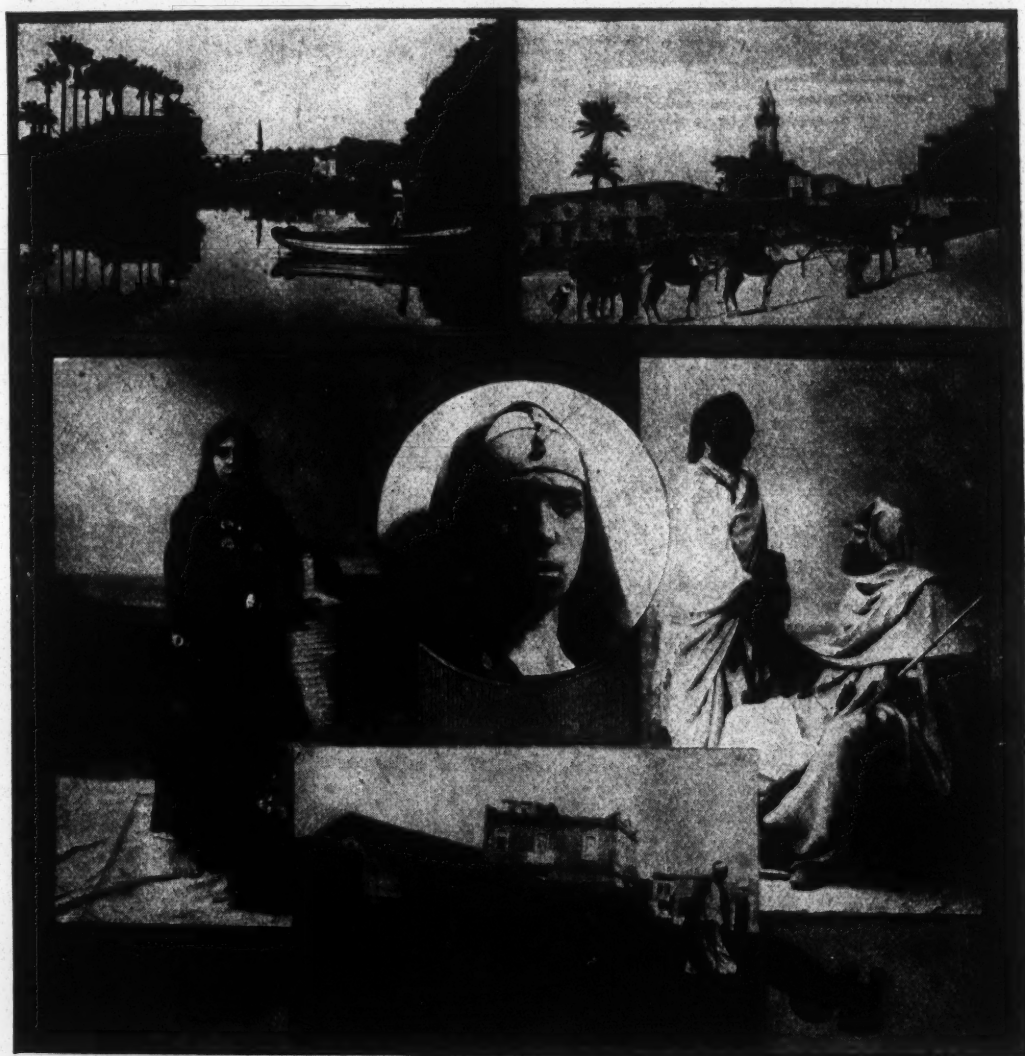
DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, R. D. Townsville, N. C.—Prof. W. E. Williams.

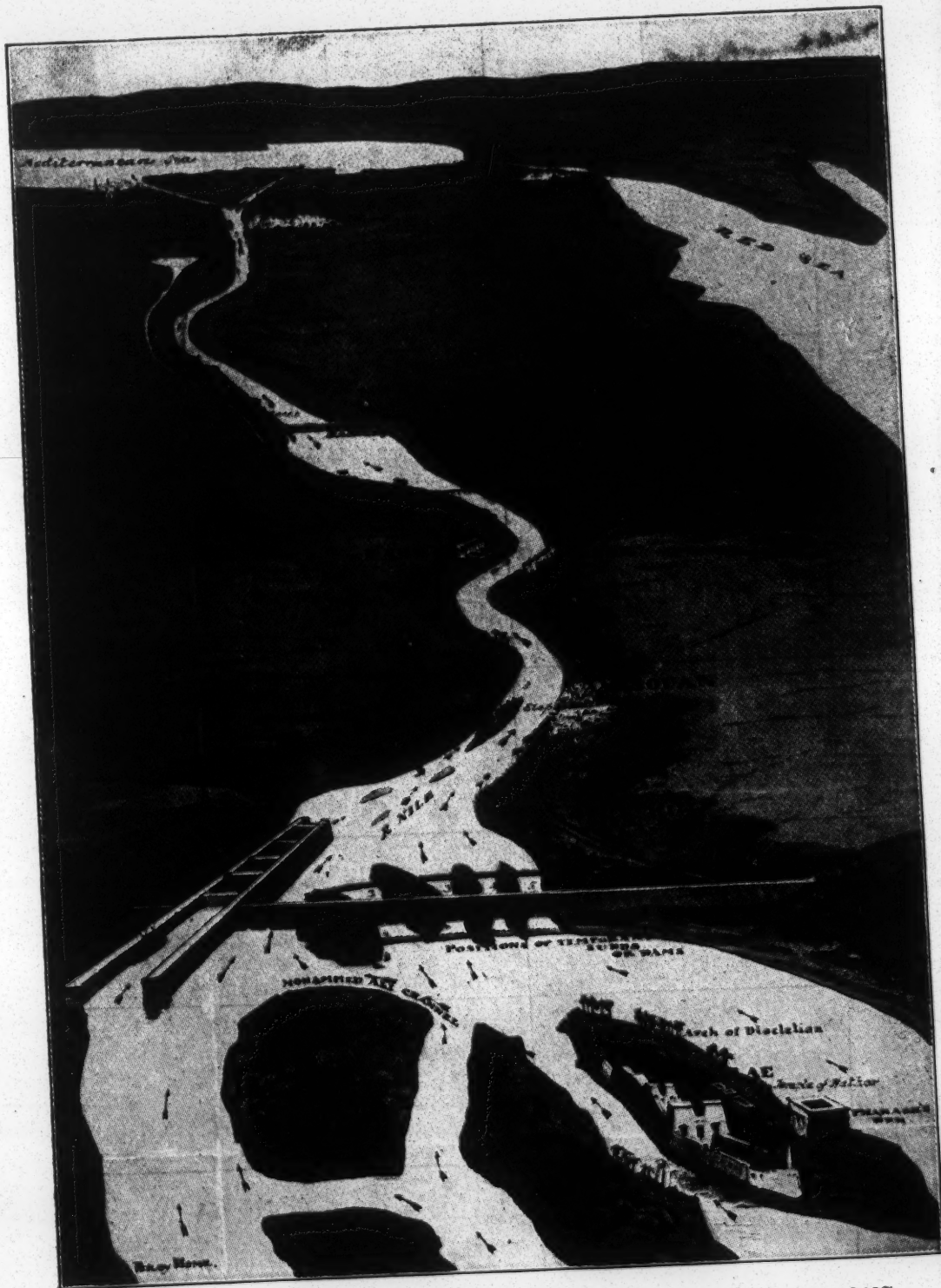
This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

EGYPT SPECIAL NUMBER



. . . Little Journeys in Egypt . . .



A BIRD'S-EYE VIEW OF EGYPT AND OUR MISSION LOCATIONS.